

The

SITUATION-
TION
IST
Times

INTERNATIONAL EDITION



2



collages by Jacques Phévet
(1955-1970)



LA DÉRIVE DE POLYDORE BOUFFIOUX



Rencontre de l'illustrateur
anciêtre dans la nef
en terre peinte
comme Bouffio
à la conquête
du triptyle

un faux authentique re-
vêtu d'une signature
apocryphe.



PROCHAINEMENT
LA PREMIÈRE REVUE ILLETTRÉE
OBJETS-SITUATIONS



"The Shadow" 1997: HANSEN-JACOBSEN
Foto: G. FRANCESCHI

DAS UNBEHAGEN IN DER KULTUR

(A DECLARATION CONCERNING THE CONVICTION AND IMPRISONMENT OF THE
SITUATIONIST UWE LAUSEN)



We are still only an avant-garde: others will follow us. We are a nightmare which will continue to haunt the dreams of a sleeping culture.

Declaration of June 25th, on the prosecution of the I.S. in the German Federal Republic.

Munich, June 25th (A.P.) — For the third night in succession, several thousand young people clashed with the public authorities last Saturday evening in the Schwabing district. Groups of "Halbstarke" and students roamed the streets turning over parked cars... By the end of the affrays, fourteen injured were reported, including seven policemen, and nineteen arrests were made. This makes a total of seventy-eight youths arrested in three days.

Le Monde, June 26th 1962.

Last June 25th, a declaration issued by the I.S. drew attention to the impending verdict in the trial at Munich of Uwe Lausen for his participation in various publications of the German section of the Situationist International.

On July 5th, Uwe Lausen was condemned to three weeks imprisonment. He was found guilty of systematically attacking every aspect of society and, in particular, of having outraged "the honour of God" - what an idea! - and the moral feelings of the public.

Since the previous Munich trials had all ended with suspended prison sentences and probation, Uwe Lausen is in fact the first situationist to find himself jailed for criminal libel. Since the prosecution had demanded a year's "re-education" sentence in a penal institution for minors, the actual verdict may be considered as a relative victory for the defence.

We wish to thank all those individuals and groups who demonstrated their solidarity with Uwe Lausen since his arrest. Organized support for him, outside Germany, was particularly strong in the zone of the Scandinavian section of the I.S., and also in the Antwerp region.

We may perhaps be justified in seeing in the judges' apparent hesitations in this case some consciousness on their part of being very strange judges, even in terms of conventional bourgeois justice. It was during those same days, in fact, that world opinion learned that about two hundred jurists in the German Federal Republic were being placed for cibly on the retirement list because of incontrovertible proof that they had all enthusiastically lent their legal talents to those Nazi tribunals which had handed out sentences with lightning speed in that heyday when they made it their business to defend the Hitlerite "honour" of God.

This "social malaise", of which Freud spoke, has assumed enormous proportions since thirty years, leading inexorably from old concentration camps to our present-day position, in the outskirts of survival. We know now that it depends on a new psychoanalysis. We will demonstrate the latent sense of the manifestations of new rebels - who are in the process of discovering a cause ("the situationists will execute the judgement which to day leisures pronounce against themselves", I.S. no. 1).

This Munich prosecutor who talks so glibly of "sweeping this whole rabble back into the cellars from which they have crept" will not have an easy job. We promise him that he has not heard the last of us. And in more ways than one.

THE SITUATIONIST TIMES

for the I.S.
DEBORD VANEIGEM

Paroles et Musique de Boris Vian

Le Prisonnier

LE PRISONNIER



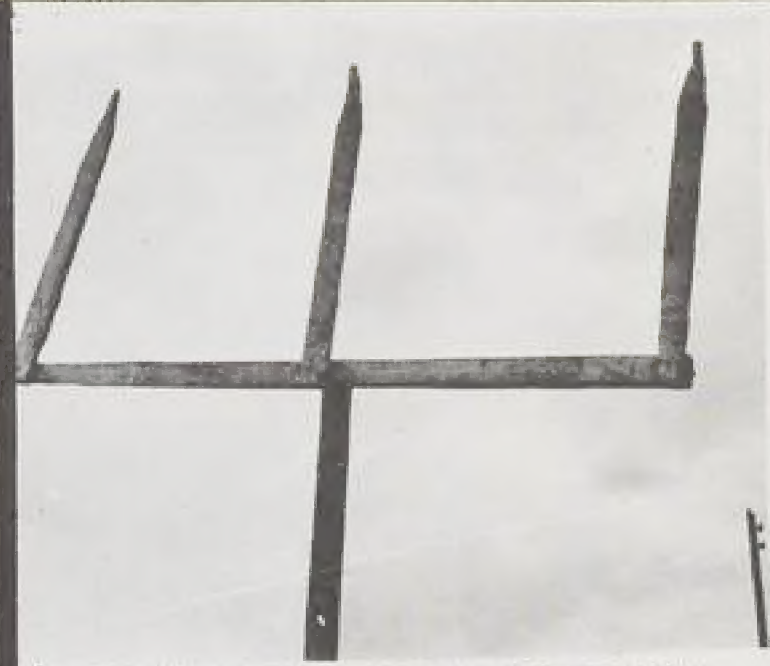
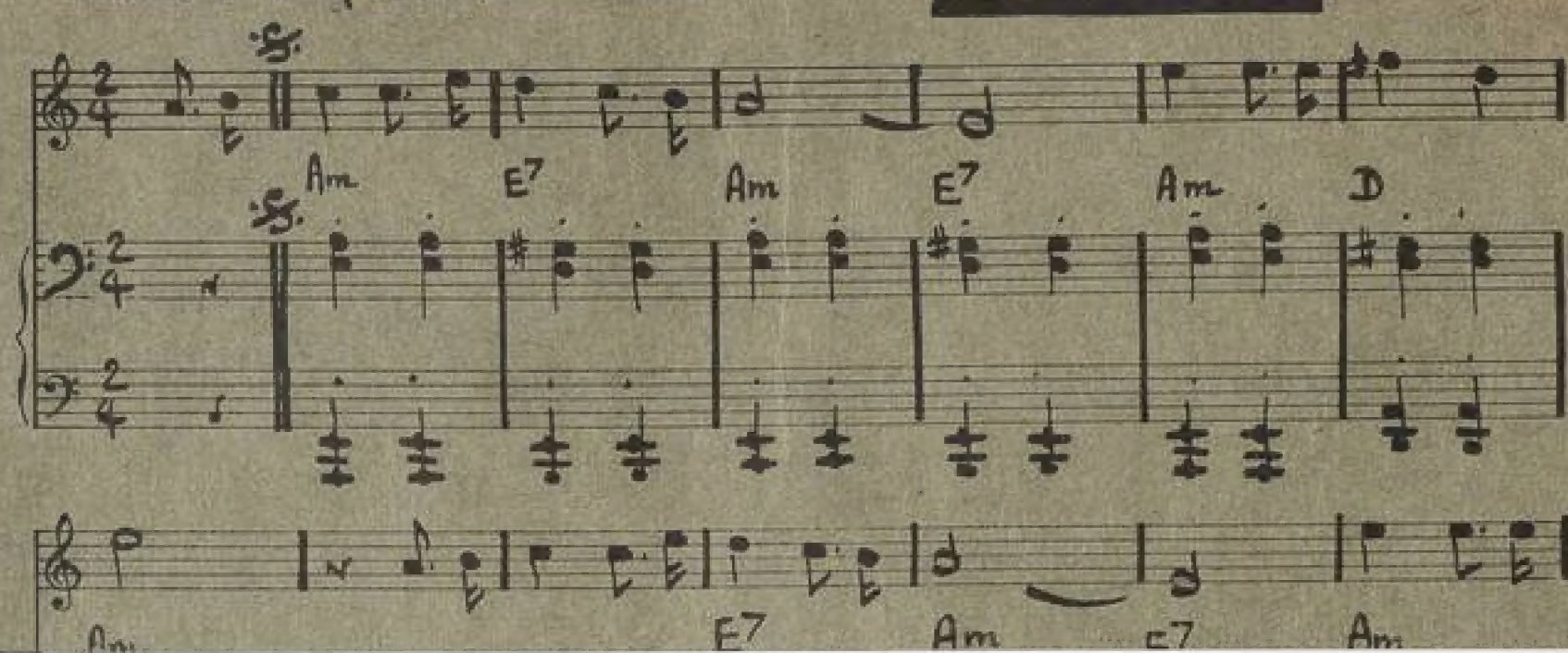
1 Un soldat se traînait sur la route
Les deux poignets liés
Un soldat se traînait sur la route
Avec ses vieux souliers
Tout le long de la ville
Il y avait des veuves
En le voyant si triste
Se mettent à pleurer
Marche, brave soldat, marche
Sur la route, marche
Ils t'ont fait prisonnier

2 Ils l'ont mis dans une forteresse
Les deux poignets liés
Ils l'ont mis dans une forteresse

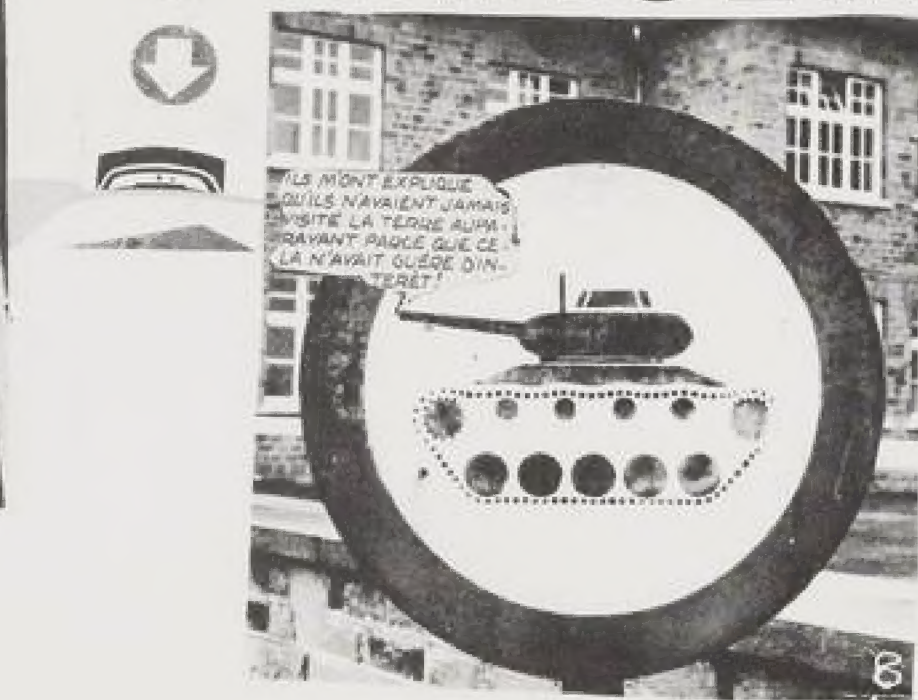


Paroles et Musique de Boris Vian

Le Prisonnier



dépassement...
DANGER



LE PRISONNIER



- 1 Un soldat se traînait sur la route
Les deux poignets liés
Un soldat se traînait sur la route
Avec ses vieux souliers
Tout le long de la ville
Il y avait des veuves
En le voyant si triste
Se mettent à pleurer
Marche, brave soldat, marche
Sur la route, marche
Ils t'ont fait prisonnier
- 2 Ils l'ont mis dans une forteresse
Les deux poignets liés
Ils l'ont mis dans une forteresse
Accroché par les pieds
Des hommes sont venus
Des lames affilées
Le sang sur sa peau nue
Commence à ruisseler
Parle, brave soldat, parle
Il faut que tu parles
Car tu es prisonnier
- 3 Si je dis ce que je ne veux dire
Je pourrai m'en aller
Si je dis ce que je ne veux dire
Ils vont me libérer
Mais si je veux me taire
Jamais ne reverrai
Ma femme ni ma mère
Et mes enfantelets
Pleure, brave soldat, pleure
Il faut que tu pleures
Comme les prisonniers
- 4 Quand il eut vendu ses camarades
On l'a laissé aller
Quand il eut vendu ses camarades
On l'a laissé aller
Portant sa pauvre honte
Son pauvre corps blessé
S'en alla sur la route
Avec ses vieux souliers
Marche, brave soldat, marche
Sur la route, marche
Car ils t'ont libéré
- 5 Quand il est rentré dans sa demeure
Le temps avait coulé
Quand il est rentré dans sa demeure
Une lettre il a trouvée
Pardonne-moi, mon homme
On ne peut pas toujours
Coucher avec un rêve
Et se passer d'amour
Crève, brave soldat, crève
Mieux vaut que tu crèves
On ira t'enterrer ...

Die Angeklagten lehnten es ab, sich im einzelnen zu den ihnen zur Last gelegten Tatbeständen zu äußern. Dabei erklärte Kunzelmann, die Staatsanwaltschaft und die Gericht hatten bisher so wenig Kunstverständnis gezeigt, daß es nicht sinnvoll erscheine, Angaben zu machen. In ähnlicher Weise äußerten sich die anderen Angeklagten.

Indes bestritten sie zumindest die tatsächlichen Vorgänge nicht - diese lagen angesichts der vorhandenen Schriftstücke offen zu Tage - und gaben zum Teil im Verlauf der Beweisaufnahme Auskunft auf eine Reihe von Fragen.

IV.

Die Kunst ist frei. Dieses Grundrecht ist im Artikel 5 Abs. 3 des Grundgesetzes niedergelegt. Die Kunst ist frei, nicht aber der Künstler überhaupt und allgemein. Es kann nicht ausgeschlossen werden, daß die Angeklagten befähigt sind, Kunstwerke zu schaffen. Im vorliegenden Fall jedenfalls, also bezüglich Spur 6, haben sie den Bereich der Kunst verlassen. Diese Schrift beschäftigt sich zu einem erheblichen Teil mit dem Geschlechtlichen. Eine das Geschlechtliche berührende Darstellung ist nicht unzüchtig, wenn sie das Dargestellte in den höheren Bereich des Geistigen erhebt und es dadurch veredelt. Im vorliegenden Fall kann keine Rede davon sein, daß das Sexuelle durch künstlerische Ausdruckskraft veredelt und in eine höhere Sphäre gehoben worden wäre. In Spur 6 stiegen die Angeklagten auf ein Niveau herab, das mit Kunst nichts zu tun hat. Wird Geschlechtliches roh und niedrig dargestellt, so ist diese Darstellung unzüchtig, mögen die Hersteller Künstler sein oder nicht. Grob und abstoßend ist das Geschlechtliche über die ganze Schrift verstreut, teilweise in einer so ordinären Art, daß sie nicht nur das scham- und Sittlichkeitsgefühl normal empfindender Menschen in geschlechtlicher Beziehung verletzt, sondern sogar geeignet ist, Ekel zu erregen.

Spur 6 sollte nach außen wirken. Aus diesem Grunde wurde es als eine Art Kampfblatt verhältnismäßig weit verbreitet. Wer es sich durch Verbreitung derartiger Schriften an die Umwelt wendet, gibt eine Meinungsäußerung kund. Hier war sie gewollt und beabsichtigt. Das Grundrecht der freien Meinungsäußerung findet gem. Artikel 5 Abs. 2 des GG seine Schranken in den Vorschriften der allgemeinen Gesetze. Diese Schranken wurden mißachtet. Die Angeklagten als die Verfasser und Herausgeber dieser Zeitschrift fochten mit unsauberen Waffen. Eng verbunden damit sind die böswilligen und gehässigen Attacken auf die Gottesverehrung, auf die christlichen

Demgemäß mußten die Angeklagten Kunzelmann, Prem und Zimmer je eines fortgesetzten gemeinschaftlich verübten Vergehens der Verbreitung einer unzüchtigen Schrift rechtlich zusammen-treffend mit einem fortgesetzten gemeinschaftlich verübten Vergehen der Gotteslästerung und Religionsbeschimpfung in Tateinheit mit einem gemeinschaftlich verübten Vergehen der Beleidigung gem. §§ 184/I Nr. 1, 166, 73, 47, 185, 194, 196, 47, 74 StGB, der Angeklagte Sturm eines fortgesetzten gemeinschaftlich verübten fortgesetzten Vergehens der Verbreitung einer unzüchtigen Schrift, rechtlich zusammen-treffend mit einem fortgesetzten gemeinschaftlich verübten Vergehen der Gotteslästerung und Religionsbeschimpfung gem. §§ 184/I Nr. 1, 166, 73, 47 StGB schuldig gesprochen werden.

Von der Anklage eines in Mittäterschaft verübten Vergehens der Beleidigung mußte der Angeklagte Sturm freigesprochen werden.

Für das Strafmaß war bestimmend:

Das Ausmaß der Verbreitung von Spur 6 im In- und Ausland war beträchtlich. Die Art und Weise der unzüchtigen Darstellungen und der damit verbundenen Gotteslästerung und Religionsbeschimpfung lassen eine tiefe Mißachtung Andersdenkender, insbesondere religiös empfindender Mitmenschen erkennen. Bei der Beleidigung der Staatsanwaltschaft lag das Gewicht auf der Form der öffentlichen Mißachtungskundgebung.

Zugute gehalten wurde den Angeklagten, daß sie mit Ausnahme von Helmut Sturm verhältnismäßig jung sind. Es konnte auch davon ausgegangen werden, daß zum Teil auch von Ausland her Einflüsse auf die Angeklagten einwirkten, wobei allerdings nicht geprüft werden konnte, wie weit sie etwa durch die Verbindung mit anderen Gruppen im In- und Ausland sich irgend-

Kirchen und deren Einrichtungen. Sie erhielten ein besonderes Gewicht durch das Zusammenfügen mit dem Unzüchtigen. Beide Zielrichtungen gaben der Schrift Spur 6 das Gesamtgepräge.

Soweit das Gesetz ein Ärgernisgebot verlangt (bei Gotteslästerung), ist diese Voraussetzung hier erfüllt. Der Tatbestand des Ärgernisgebots wurde erfüllt auch soweit die Vertreter des Ordinarats erst nach Anleitung des Ermittlungsverfahrens von dieser Schrift Kenntnis erhielten und daran Anstoß nahmen. Die Täter haben ihre Lästerung bewußt in der Form einer herausgegebenen Schrift geäußert. Es lag nicht außerhalb der Zweckbestimmung dieser Schrift, daß sie auch kirchlichen Stellen zugänglich wurde.

Der Vertrieb von Spur 6 erstreckte sich auf einen Zeitraum von mehreren Monaten. Insoweit handelten die Angeklagten in Verfolgung eines von vornherein bestimmten, auf Wiederholung gerichteten Gesamtvorsatzes.

Die vier Angeklagten haben fortgesetzt gemeinschaftlich handeld eine unzüchtige Schrift verkauft, verteilt oder sonst verbreitet, sowie zum Zwecke der Verbreitung hergestellt und zu demselben Zweck vorrätig gehalten. Durch die gleiche Handlung haben sie öffentlich beschimpfenden Äußerungen Gottes gelästert und dadurch ein Ärgernis gegeben, sowie öffentlich eine der christlichen Kirchen und ihre Einrichtungen und Gebäude beschimpft.

Die Angeklagten Kunzelmann, Prem und Zimmer haben außerdem gemeinschaftlich öffentlich und durch Verbreitung von Schriften ihre Mißachtung gegenüber einer Behörde bekundet.



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wie gebunden und verpflichtet fühlen.

In Richtung gegen sämtliche Angeklagten erstattete das Gericht für das fortgesetzte Vergehen der Verbreitung einer unzüchtigen Schrift mit Gotteslästerung und Religionsbeschimpfung eine Gefängnisstrafe von fünf Monaten.

In Richtung gegen die Angeklagten Kunzelmann, Prem und Zimmer wegen des Vergehens der Beleidigung eine Gefängnisstrafe von 1 Monat als schuldangemessen.

Die gegen Kunzelmann, Prem und Zimmer zu bildenden Gesamtstrafen wurden gem. § 74 StGB auf je eine Gesamtgefängnisstrafe von fünf Monaten zwei Wochen festgesetzt.

Gem. § 23 StGB wurden die gegen die Angeklagten erkannten Strafen, da gesetzliche Hinderungsgründe nicht bestanden und Wohlverhalten in Zukunft erwartet werden kann, zur Bewährung ausgesetzt.

Die Anordnung der Unbrauchbarmachung und Einziehung beruht auf §§ 40, 41 StGB.

Die Veröffentlichungsbefugnis war den Leitern der Staatsanwaltschaft München I gem. § 200 StGB zu erteilen.

Kosten: §§ 464, 465, 467 StPO.

Der Richter
Unterschrift
Gen. Dr. Schweiger
Amtsgerichtsrat.

14/5.

Stempel: Stempel:
Zur Beglaubigung
Der Urkundsbeurzte der Geschäftsstelle

Unterschrift

Angehängte Anmerkung

Die Angeklagten sowie der Staatsanwalt haben Berufung gegen das Urteil eingelegt.

Geschäftsstelle des Amtsgerichts
München
München 35



ZUM SPURPROZESS

Gasché rodolphe

Der dialektische Prozess der Auseinandersetzung des bisher christlich geprägten Bewusstseins mit den neuen Inhalten, sowohl in der geschichtlichen wie in der individuellen Entwicklung, spielt sich noch zum grössten Teil auf einer latenten Ebene ab: daher kommt es nicht nur, dass der heutige Mensch nicht merkt, was in Wirklichkeit in seiner Psyche wie in seiner Umgebung vorgeht - weil er ja noch emotional an die älteren Inhalte gebunden ist - sondern steht ebenfalls für die heilige Abweisung neuen Ideen und experimentellen Verhaltensweisen gegenüber. Mit allen nur erdenklichen Mitteln werden die neuen realen Bedürfnisse innerhalb der Kunst und des Lebens unterdrückt: die bestehende Ordnung kämpft um die Erhaltung ihrer selbst und um die Erhaltung ihrer gelenkten und konditionierten Bedürfnisse, die in ihrer Einfaltigkeit und Armut ein Zeichen für die Phantasielosigkeit und Unvollkommenheit derselben sind; diese Bedürfnisse sind durch ihre schmalsspurige Entfaltungsmöglichkeiten leicht zu kontrollieren, und somit Mittel zur Aufrechterhaltung der bestehenden Gesellschaftsform.

Wie das Urteil über Spur beweist, wurde nach diesen Prinzipien verfahren: Kunst wurde nicht nach dem Massstab eines Kunstverständigen selbst (keines orthodoxen) beurteilt, noch wurden die aktuellen Probleme innerhalb der Kunst und des Lebens berücksichtigt; nein, der Massstab war derjenige der Masse, die doch in unserer Gesellschaft keinerlei Beziehung zur Kunst überhaupt hat, geschweige zu den Arbeiten verschiedener Künstler, die innerhalb der „modernen Kunst“ - die eigentlich nichts anderes als eine gähnende Leere reiner Imaginationslosigkeit ist - revolutionär wirken. Anerkannt wird nur jene Kunst, welche die bestehende Gesellschaft nicht in Frage stellt und demnach direkt oder indirekt eine Rechtfertigung derselben darstellt. Die Reaktion des Gerichts ist nur ein Zeichen dafür mit welchen Mitteln die polizeiliche Ordnung gegen Gruppen vorgeht, die ihre Grundfesten kritisch antasten oder selbst zu untergraben beginnen.

Es ist heute soweit, dass man die Inhalte verschiedener Bereiche wie z.B. Religion und Sexualleben objektiv betrachten kann, und sie demnach dem totalisierenden Prozess der Kunst einverleiben kann. Wenn man den SPURISTEN vorwirft, sie würden die Inhalte der Religion und des „züchtigen“ Sexuallebens zerstören, so sei dazu bemerkt, dass sie diese Begriffe als schon zerstört erkannt haben, und, dass andererseits Kunst durch die Destruktion schöpferisch sein kann, und neue Werte aus alten sowie auf den Trümmern alter verblichener Begriffe zu schaffen vermag. Destruktion wird hier nicht nur als „table rase“ machen verstanden, sondern als Dekonstruktion, die qualitativ offenbart.

Dass nun dieser Objektivierungsvorgang mit den neuerdings gestellten Forderungen nach einer allesumfassenden Kunst oder in andern Worten nach einer kulturellen Revolution im Alltagsleben, in der Zeit, sowie in der Psyche des Menschen, gleichzeitig zusammenfällt, ist nur ein Zeichen für die Gültigkeit, Adequatheit und Notwendigkeit einer neuen Kunstform: rein spielerisches Konfrontieren von Gegensätzen, Schaffen von Antinomien, vibrierend in ihrer Spontaneität und Aggressivität (wobei öfters entleerten Formen neuer Inhalt vermittelt werden), détournement, oder dialektische Gegenübersetzung, wobei aus der Korrelation derselben neues kreiert wird.

Das neue Kunstwerk will nur unmittelbar wirken und nicht durch assoziationsweckende Inhalte, wo doch Kunst wieder in Wechselwirkung mit dem

Alltag stehen soll, erneut Bezug haben soll zum Urgrund dem sie entwichen ist. Dabei kann die innere Spontaneität und Vitalität derartiger Anschauungen nicht durch traditionelle Kunstformen erlasst werden, noch durch irgendwelche Filter hindurchgepresst werden. Der neue Gedanke kann eben nicht in die alten Formen hineingepresst werden, weil diese nicht adäquat sind, weil sie für eine Zeit entworfen wurden die vorüber ist. „Maintenir une tradition même valable est atrophier la pensée qui se transforme dans la durée, et il est insensée de vouloir l'exprimer des sentiments nouveaux dans une forme „conservée“ (A. Jarry).

Was nun von der Schaffung einer neuen Kunstform gilt, gilt ebenfalls vom revolutionären Eingriff ins alltägliche Leben, in das Leben überhaupt. Konfrontierung des Alltags mit den objektiven Inhalten von Bereichen, die bisher nur die transzendentalen Verlagerungen desselben waren, wie z.B. Mythen, Kunst, Religion, sowie Bereichen die bisher tabu waren, z.B. die Sexualität, für deren Verdrängung, heute nicht mehr das Motiv eines introvertierten Puritanismus angebracht werden kann, sondern eine allgemeine scheinbare „Pudeur“, die aus dem Ausgleich, welcher sich zwischen sozialer Rolle und innerem Leben, innerhalb der privaten Sphäre zu erklären ist. Dass die an der Maske des sozialen Lebens gestaute innere Welt sich in einem mehr oder weniger orgiastischem Sexualleben austobt, was die recht häufigen Sittenskandale innerhalb der Gesellschaft der „oberen Zehntausend“ deutlich zum Ausdruck bringt, ist nicht weiter erstaunlich. Andererseits muss dies auch noch als unbewusste Auflehnung (selbst seitens dieser Gesellschaftsschicht) gegen die Enge der von der heutigen Gesellschaftsform tolerierten Ventile verstanden werden. Die nach aussen projizierte Scham und Empörung über sexuelle Freiheit und insbesondere über die Integrierung sexueller Terminologie und Inhalte in die Kunst, ist ein Versuch, den wirklichen Wunsch nach einem derartigen freien Leben zu sublimieren oder abzureagieren (wie allen Bereichen des modernen Lebens fehlt es auch dem Sexualleben, vor dem der Mensch entfremdet worden ist, an Spontaneität; in seiner Unzufriedenheit, vermag der moderne Mensch nur noch leere Schemata eines noch leereren Liebeslebens zu produzieren), andererseits will man nach aussen verbergen was sich im eigentlichen Privatleben abspielt; wenn man nicht so reagieren würde, so hiesse das Zugeben, was in Wirklichkeit im Privatleben der Repräsentanten der aktuellen Gesellschaftsform passiert; ebenfalls gäbe es eine Wechselwirkung zwischen dieser Toleranz und der sozialen Psyche, d.h. Bewusstwerdung der eigentlichen Bedürfnisse, die doch die herrschende Ordnung instinktiv negieren oder sublimieren will.

Die Konfrontierung der Kunst selbst mit jenen neuen Bereichen geschieht nicht vom Standpunkt der SPUR aus direkt experimenteller Suche nach neuen Ideen, die die gegenwärtige kritische Situation in der Kunst (sterile Statik) beheben soll, nein, dies ist ein erster Schritt, ein Versuch zur Integrierung sämtlicher Bereiche in die Kunst, was nicht nur eine Bereicherung und das Ziel derselben ist, sondern ebenfalls des Alltagslebens, um das es heute speziell geht; durch diese Integration soll dann „reversiblement“ eine völlige Auflösung der Kunst im Alltag erreicht werden. Dies wäre ihr Ende als spezialisierte soziale Funktion.

Dies alles steht natürlich im Gegensatz zu der propagierten Leere der Vertreter der modernen Kunst und zu der Ansichten der Grefswächter von Institutionen einer Zeit, die es nicht mehr gibt.

A l'intention de l'archevêque de Munich et de son tribunal, il serait aisé de reproduire ici les "calomnies" et "diffamations", les "blasphèmes" et les "obscénités" dont usèrent les polémistes protestants, les théologiens protestants (Luther tout le premier) à l'endroit d'une des "deux grandes églises chrétiennes", de ses suppôts et de ses dogmes. Les imprécations des Réformés contre les nonnes et les moines corrompus, les prêtres ignares et débauchés, les prélats simoniaques ramèneraient au rang de la controverse courtoise les injures des spuristes. Le jeu est tentant, il serait sans portée. Pire encore, il risquerait d'accorder le beau rôle au protestantisme, alors que la Réforme n'a eu de cesse qu'elle n'ait "assaini" la religion chrétienne comme on nettoie les chiottes au crésyl : ce n'en sont pas moins des chiottes. La putréfaction avancée de l'Eglise romaine présentait même quelques avantages : on peut tout attendre, tout espérer de la décomposition d'une charogne : qu'elle nous instruisse sur les mœurs de certaines larves d'apparence humaine ou qu'enfin elle tourne en eau et disparaisse. Il n'est pas absurde de penser que, sans la régénération protestante et la remise en ordre de l'Eglise romaine qui s'en est suivi, le christianisme aurait subi ce sort des plus naturels. Georges Palante dénouait déjà les faveurs dont certains esprits qui se croient libres ou habiles entourent les hérésies : L'hérésie a été, au cours de l'histoire, le perpétuel dissolvant des orthodoxies. L'hérésie n'est pourtant, ni en intention, ni en fait, un véritable individualisme religieux. Car l'hérésie tend elle-même à se socialiser, à dépouiller sa nature originellement individuelle pour devenir à son tour une orthodoxie, cette dernière n'étant jamais qu'une hérésie qui a réussi. C'est pourquoi si l'hérésie est un dissolvant de la communauté religieuse, elle est aussi pour cette communauté une perpétuelle cause de rajeunissement. Un Etat qui bâtit son code pénal sous l'influence conjointe de Luther et du Vatican ne fait qu'additionner les interdits, la justice muniçoise en offre un excellent exemple. Quant aux pays où le protestantisme s'est assuré la suprématie, on s'illusionnerait fort en croyant que la liberté artistique y est mieux traitée que dans les zones d'obédience catholique. Si le nu naturiste s'y affiche volontiers, si les livres d'éducation sexuelle s'y distribuent à l'âge des abécédaires, c'est pour prévenir les perversions, les déviations, les vices, autrement dit pour pasteuriser les rêves, stériliser l'imagination, éviter ses écarts, ses éclats sans lesquels il n'y a ni art ni liberté artistique, et de liberté point. Loin de faire contre-poids aux dogmes catholiques, le protestantisme les cimente de son puritanisme. Que la Suède admette l'avortement médical, qualifié de crime par le Vatican (on attend que Madame Finkbine intente au Saint-Siège un procès en diffamation) ne lui fait pas comprendre autrement que la catholique Bavière l'art et sa dynamique transgressive. Que son roi - ou celui d'à côté - se promène à bicyclette (c'est ainsi du moins que le voient les démocrates étrangers et ce dont ils s'émerveillent) ne vaut, à nos yeux, que pour être le symbole d'un manque absolu d'audace, le signe caractériel d'un gâtisme congénital proposé comme "mode de vie" à tout un peuple. Le temps n'est plus où la pensée libre pouvait opposer l'une à l'autre les églises chrétiennes, entretenir leurs dissensions et en tirer profit. L'unité des Eglises s'est reformée, l'"oecuménisme" est réalisé dans le code pénal de la République Fédérale allemande et Munich nous donne un aperçu de cette Société - dont rêvent, nous n'en doutons pas, tous les "hommes d'ordre" - où pour faire droit aux exigences des diverses confessions, la loi applicable à chaque citoyen combinerait les commandements du catholicisme, du protestantisme, du judaïsme et de l'Islam.

In these last two years we have seen several important trials which revealed certain facts around and about humanity at this stage of its development. We had to take in the American action upon the Chessman-case as an example of the "prolongation for public" with the known result of execution. Then there was the Eichmann-case about which we will talk further, as it seems to us a quite evident example of German politics to throw there light not only upon Eichmann but more upon the most mendacious fuss possible, being the Vera Brühne-affair. As this Vera Brühne-case was simultaneously with the Spur-trial, and making a hell of noise because it seemed to be so extremely scandalous, we got interested and received all the publications about this case. It is striking that all the fuss made around Vera Brühne took away much attention from the Spur-trial. Yet, what is interesting, is the reason why. This Vera Brühne-case is not more exiting than any other cheap "roman noir", but since it "really happened", people found it to be a nice stimulant to their asleep minds without waking them too much, and giving just a little juice of undangerous sensation to their general boredom. It had all taken place in a so-called "dolce vita" atmosphere, but without any smell of the "dolce" in it, and with only some calavers spreading their flavour without any success. Although the importance did not exist, this affair was played up to a world scandal. More important things were going on, next door and further away, but these more interesting matters were dangerous. Dangerous for the public, dangerous for the state and dangerous for the whole society. These dangers should be wrapped in silence. Eichmann got executed and Spur trialled next door in silence. We do not need to waste any more words as already done on Vera Brühne - the charming lady who was chosen to camouflage the uncharming society's facts, made clear by Eichmann and Spur, and who had to pay quite dear for her "good behaviour".

During the general concentration on the Eichmann-trial, Germany had to be extremely quiet, since it had not accepted to judge the victim of the system itself, by which it had been governed during the period '32-'45. In '61 this game around the Eichmann-case started openly, and in this way the trial disclosed the facts known by not enough people yet. From Israel all journalists sent their head lines into the world, and this world got shocked, as it should! However, a danger unknown to this world lighted up: Eichmann was not a simple gangster and could not possibly be the anti-christ, nor could he, who provoked the revealing of the facts of '32-'45, become something of the (negative)-hero.

The public was completely confused, not only because of the orders given by Adolf Eichmann, but more on account of this specimen of humanity that they, the public, could not place in any usual "hole". The trial was not so much of juridical importance as of human sociological. The fact that, nevertheless, Eichmann got executed can be considered as a pure nonsense act.

Why the public could not get a clear view of this man is very well described in the (voluntary) report of the trial, written by the Dutch author Harry Mulisch in "De zaak 40/61, een reportage".

"If one looks through the entire production of E.T.A. Hoffmann to Fritz Lang one can find all of them back: from Hitler-Coppélius-Caligari-Mabuse and Himmler-Cesare to the murdering SS-man in the crowd of Mabuse. But wherever one looks - and I have searched for it - one person is lacking: Eichmann".

"It is dangerous to get rid of the calling for "Eid" and "Befehl", being characteristic for "Neuzeitliche" machine people like Eichmann, by seeing them as escapes. It is one more effort to get them into a soothing criminal psychology that causes sleeping in of the watchfulness". "We must not go on watching the criminals, we must continue to watch the leadly

23 "Nobody has thought of him; not even the greatest genius has been able to imagine him. The quiet, dutiful official, who offers the girl to Maldoror's dog. The quiet, dutiful official, who brings the surrealist the passer-by to be shut down. The quiet, dutiful official, who guided the European Jews to Rudolf Höss' gasrooms".

"He was no Cesare under hypnosis like Himmler". "He declared never to have read official "party" - literature, and only superficially "Mein Kampf". He was not very interested in Hitler. He only obeyed. A medium has to believe in the hypnotist, but Eichmann was a medium without any belief or hypnosis. Himmler believed in Hitler, but Eichmann only in the ORDER. Himmler would not have believed in anyone else, but Eichmann would have obeyed anyone else as well. When there were no more orders, he immediately changed into a "peaceful citizen" as Servatius justly remarked."

"He is the difference between the artist and the murderer. And if I have said that works of art throw the shadows of the coming events in front,



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"He is the difference between the artist and the murderer. And if I have said that works of art throw the shadows of the coming events in front, then I say now that Eichmann did not throw a shadow, because he is not about what artists wrote, but why they wrote: the new element which they felt appear alarmingly, and which the paper Caligari as a real Hitler "only made possible - the symbol of the progress".

"Eichmann can not call on God, he can call on something else. On something very abstract: the "order". "Man muss die Hacken zusammen schlagen und "Jawohl" sagen und eben dienen". "Habe ich damals den Schneid gemacht und "Jawohl" gesagt, dann habe ich auch heute den Schneid und sage: "Bitte, ich bin bereit. Hier mein Kopf, dorthin wo er hingehört". "Ich habe gehorcht, egal was man mir befohlen hätte, ich hätte gehorcht".

Mulisch goes on: "Until Hitler's death he stayed solitary with his highest order. Afterwards he became a "peaceful citizen", which means: solidarity with the order of the society, in which he lived in that time".

"Automatically he clacked his heels and said "Jawohl". Automatically. Here we are in the world of machines." A medium without hypnosis is the definition of the machine; there is no mystical order for a car."

"But I call it the technic, which is just not good and not bad, not literally "amoral. The question arises: how does a human being, a free creature change into an automation, into a mechanical executor of orders, into a "weapon?" "The answer is simple: by an oath. "Eid ist Eid", Eichmann says. "The "Eid" is the manipulation with which the machine gets organised". "The danger that the machine will alter the human beings, is not very big. "Bigger is the danger that at the same time with the machine, changed people will get born: people like machines, obeying to impulses without the possibility to research these after their origin. That is why I called Eichmann "the symbol of progress". This living dead is the prototype of the present human being, who created the machine after its own very "picture".

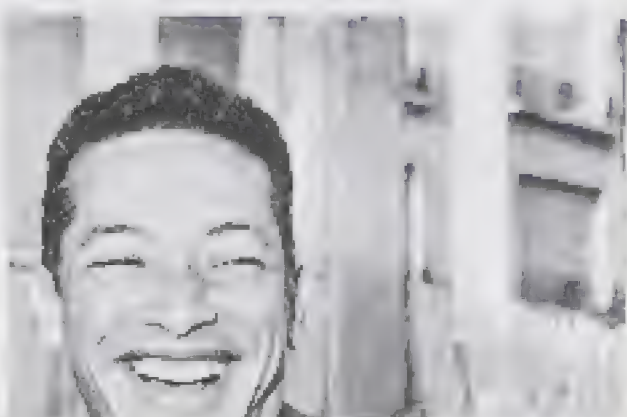
"normal people. We should go on watching the mirror".

"I believe that our society is more based on Eichmann than on Chessman. "Chessman did not behave. He was, perhaps, innocently gassed by an "Eichmann". This extremely useful, completely incorrupt, terribly dangerous man is the exact opposite of the kebel. He is the counterpart of the man, who is a no-good. He is the machine, reliable for everything. He is the right man in the right place. He is the ideal of the "psychotechnique".

"I mean that it is not impossible that in a hundred years a reporter will examine the science fiction literature of our days for the same reason as I have done the literature of last century". [de]

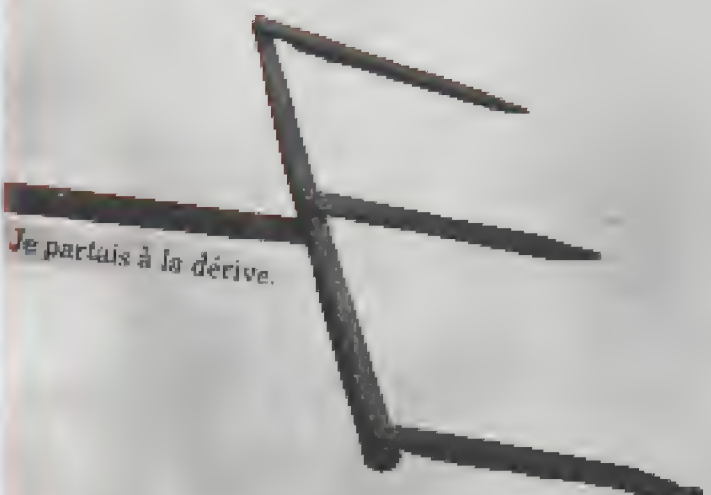
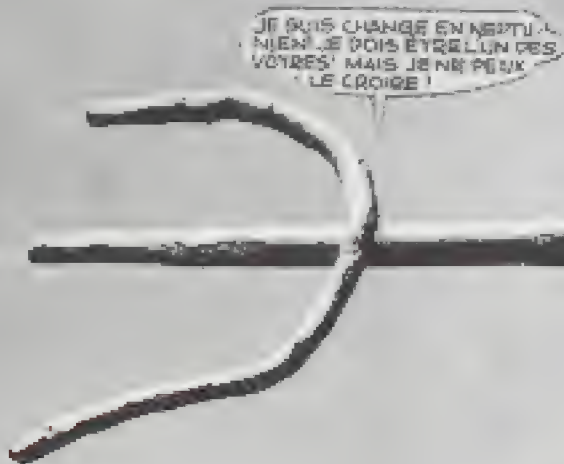
LETTWIST SONG

à Henwi Salvado.



Refrain (Cette fille qui minaude
(est complètement pasiphaée
) Peu s'en fallait qu'son parsi fal
(dans la prosopopée.

Tu n'te rends pas compte qu'jadis
D'un coup d'chacane dans l'oberkampf
Elle auvergna (t)
... (t) deux brasse (s)



ADDRESS TO U THANT, SECRETARY GENERAL OF THE UNITED NATIONS.

The supposedly 'developed' world deplores the continued freedom of existence of the cannibals of New Guinea.

The over-developed and under-developed peoples of the world are equally anxious concerned about the problem of increasing overpopulation in the Netherlands.

We propose a solution: the establishment in Holland of a sufficiently large contingent of cannibal master-cooks who can play an effective part, both in restaurants and in the home, in reducing the surplus Dutch population to manageable proportions.

We wish to point out that the recent ban issued by the Dutch government on the sale and consumption of fresh herrings (groene haring) makes this proposed recourse to anthropophagous practices a project of the greatest urgency.

ADRESSE A MONSIEUR U THANT, SECRETAIRE GENERAL DE L'O.N.U.

Le monde prétendument développé déplore la survivance en liberté des cannibales de la Nouvelle-Guinée.

Les peuples développés et les peuples sous-développés s'inquiètent de la surpopulation dont souffrent les Pays-Bas.

Nous proposons une solution: l'installation en Hollande d'un nombre suffisant de maitres-cuiseurs cannibales qui contribueront, tant dans les restaurants que dans les familles, à la réduction de l'excédent de population hollandaise.

On observera que la récente interdiction prononcée par le gouvernement hollandais contre les harengs frais (groene haring) rend indispensable le recours aux pratiques anthropophagiques.

EINGABE AN HERRN UTHANT, GENERALSEKRETAR DER UNO.

Die sogenannte entwickelte Welt bedauert, dass in Neuguinea Menschenfresser auf freiem Fuss noch leben.

Den entwickelten und unterentwickelten Völkern bereitet die Überbevölkerung in den Niederlanden grosse Sorge.

Wir schlagen eine Lösung vor: die Niederlassung in den Niederlanden einer genügenden Anzahl kanibalischer Meisterköche, die dafür sorgen werden, in Speiselokalen wie innerhalb der Familien, dass die Überzahl der holländischen Bevölkerung resorbiert werde.

Es wird darauf aufmerksam gemacht, dass das, neulich von der niederländischen Regierung erlassene Verbot gegen den Verzehr frischer Heringe (groene haring) die Zuflucht zu diesem menschenfresserischen Verfahren notwendig macht.

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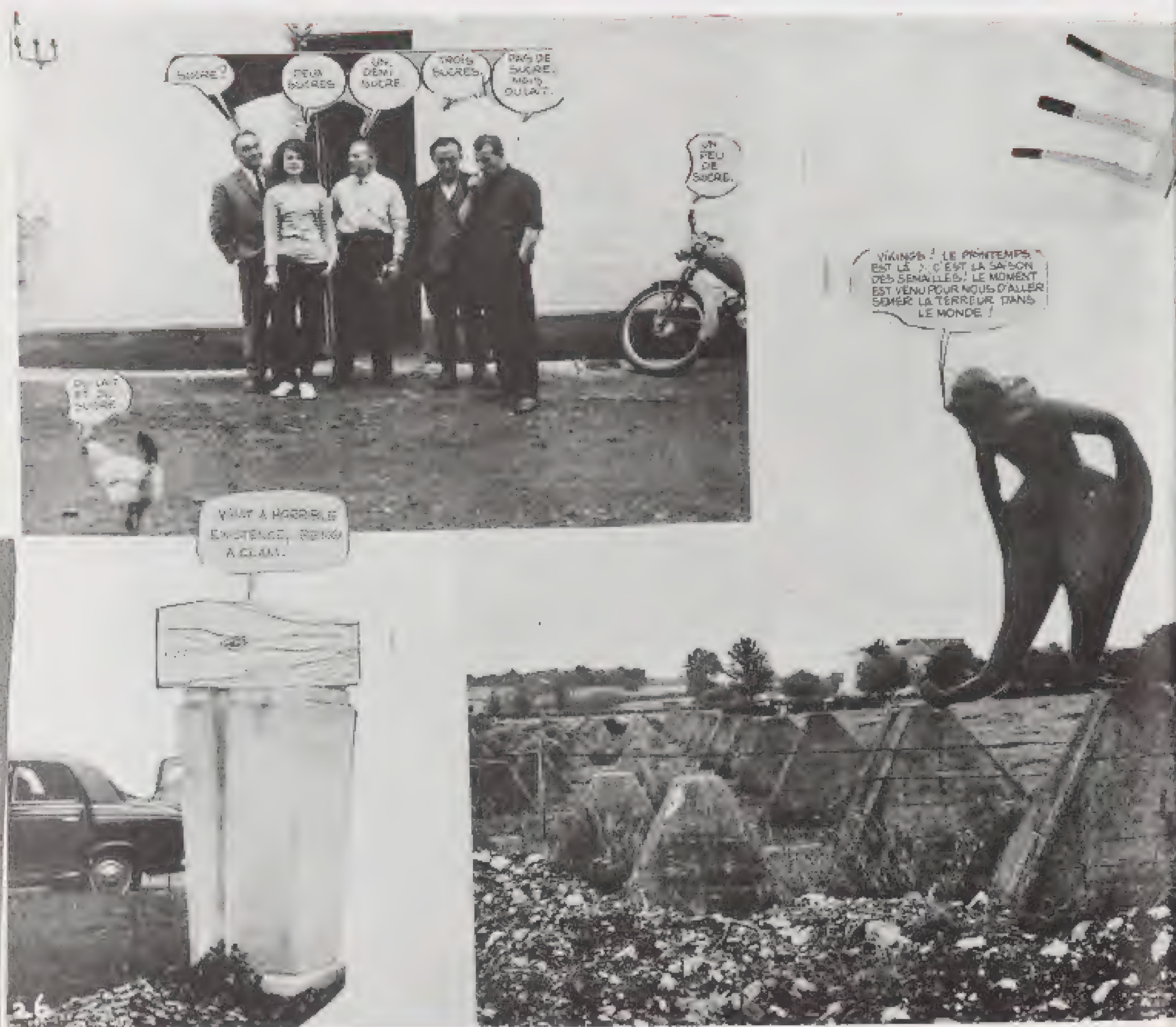
Tu n'te rends pas compte qu'jadis
D'un coup d'chacone dans l'oberkampf
Elle auvergna (t)
En les savorgnan (t) deux brazza (s)
Le premier psi qu'a ri
Gagna le panaris
Le s'cond qui spi n'osa
Perdit son ibiza
(Qui n'a pas l'estri na perd golèse
Et l'au qu'a Rina perd gola).

Pour un pauvre sot renne
Qui rkegaarde ailleurs
Que dans son paracelse ou vers son elsenieur
Elle radiguait naguère sa luste, ma tisse et ta site
Mais v'la mincknant qu'elle hindemith.

Si l'ami qu'elle ange mollit
Tords lui la marck, pends cau lain court
Et si dans un Freischutz
Tu te la corelli
Alors tu la lucie
De lamermoor.

Comme si derain ne saint-estephe
Tu n'fais ni mort Cooper
Copernic ni képler.
- Qui va procope, va prokofief -
Et ce n'est pas pour lui déplaire.

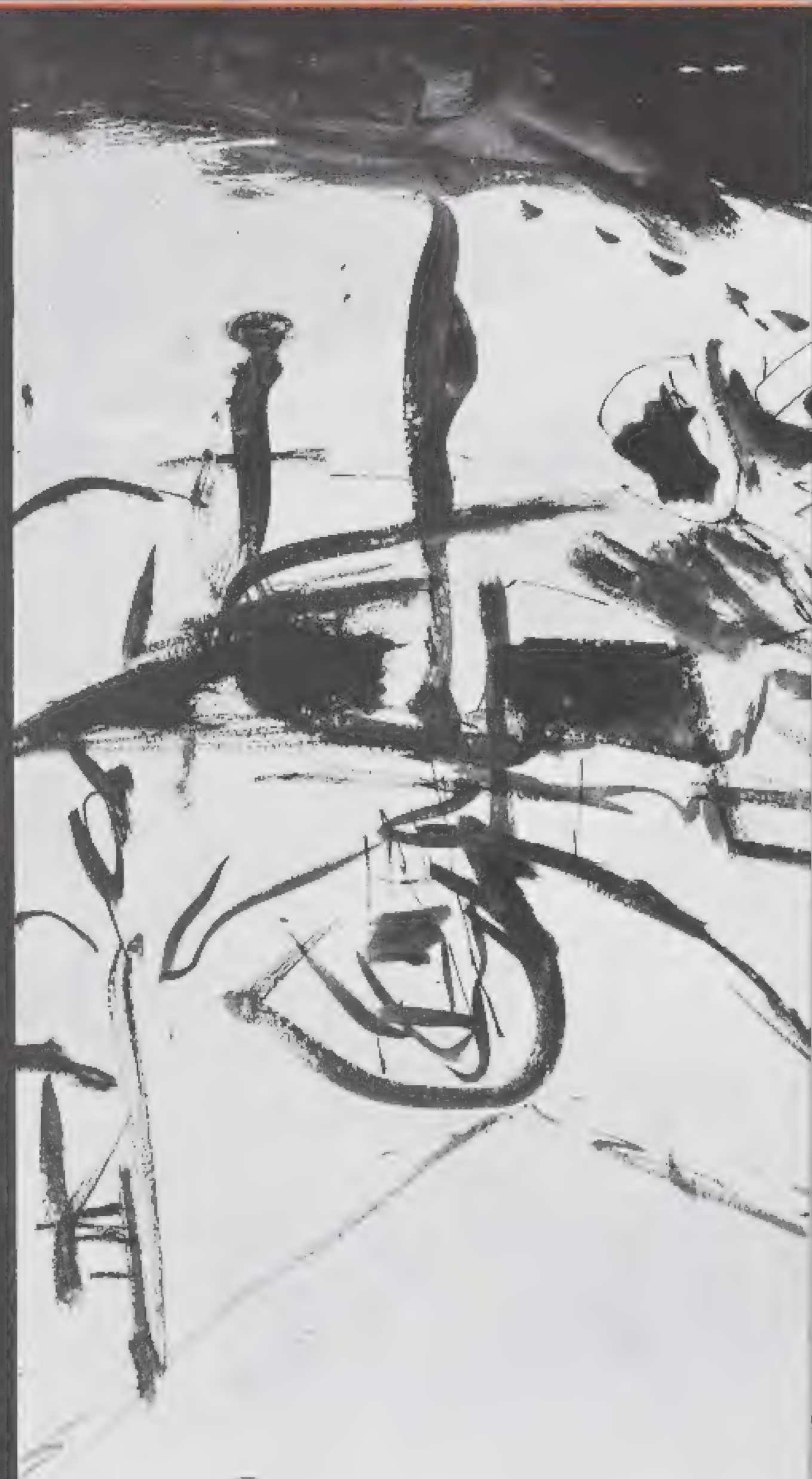
François DUFRENE.





PAUL Singer





JAIL Singer



Fanchon Frohlich wrote this article in 1852. At that time she was studying metaphysics and became only later a painter. The article got never published and was kindly given to us in its original form only a little reshaped by Mrs. Frohlich.



As we have seen, in the new conception of the material world which has resulted from quantum theory, there is certain classes of events an unpredictability which is a true indeterminism, i.e., which cannot be reduced to determinism by postulating the existence of hidden parameters : the universe

is, in fact, represented as open at every instant to influences not derived from its antecedent state.

30

T. WHITTAKER

QUANTUM PHYSICS AND THE ORGANIC PHILOSOPHY OF WHITEHEAD

Alfred North Whitehead, the eminent English philosopher, physicist and mathematician collaborated with Bertrand Russell in writing "Principia Mathematica" and made a theory of relativity alternative to that of Einstein before devoting himself completely to the development of his own "organic philosophy." His major metaphysical work, "Process and Reality" presents a dynamic picture of the universe in which immediate personal experience is conceived in the same terms as the inorganic world, that is as events of experience "actual occasions". He describes the form of the development of these actual occasions, their growth or "concrescence" at length in "Process and Reality." Thus the life history of an object is made up of a series of intimately connected events and the traditional logic of substances acting is turned inside out. From this imaginative reconstruction or revision of the world he could and did reconstitute the physics of his day. But what is far more interesting from the point of view of the power of the imagination to grasp the world is that from his metaphysical system the fundamental ideas of quantum physics, which only appeared several years after the book, can be elicited. This paper shows how from his philosophic picture of the world flow naturally the ideas of the physics of his time and also the ideas of quantum mechanics which had not yet been formulated when he wrote "Process and Reality".

Although the synthesis of the wave and corpuscular theories of light, by which Whitehead illustrates the application of his metaphysical concepts, deals with the corpuscular theory of Newton, it is translatable to more recent science. The corpuscular aspects have, in a sense, been reestablished in optics. It is not observed to be the case, as one might expect on the basis of the wave theory, that just any amount of energy can be emitted by a radiating body or absorbed by another. Only a definite minimal energy or integral multiples of it can enter into this process. This suggests the integral characteristics of a particle. If Whitehead's conciliation can be applied to this analogous case, the process would be interpreted as follows: Both the wave and the particle are permanent forms transferred from one actual occasion to another. The particle has personal order, the wave less rigid social order. When a definite quantum of energy - suggesting the particle aspect - is emitted, the dominant order is personal and there are loosely related strands of personal order making up the wave train. After some time the dominant features of the personal order fade because the strands of personal order, which have been prehending each other, have acquired the same features, lost their individuality and become social order. This is an excellent description in more generalized terms of the two physical facts - that only definite quanta of energy are emitted and that light displays wave-like properties such as interference. However, it omits the other fact that only definite quanta of energy are absorbed. The change from personal to social order or from particle to wave is a loss of the strict kind of order. It suggests, in this respect, an irreversible process. Thus it does not seem possible to stretch the description of Newtonian particle-wave theory of light to the quantum-particle-wave theory.

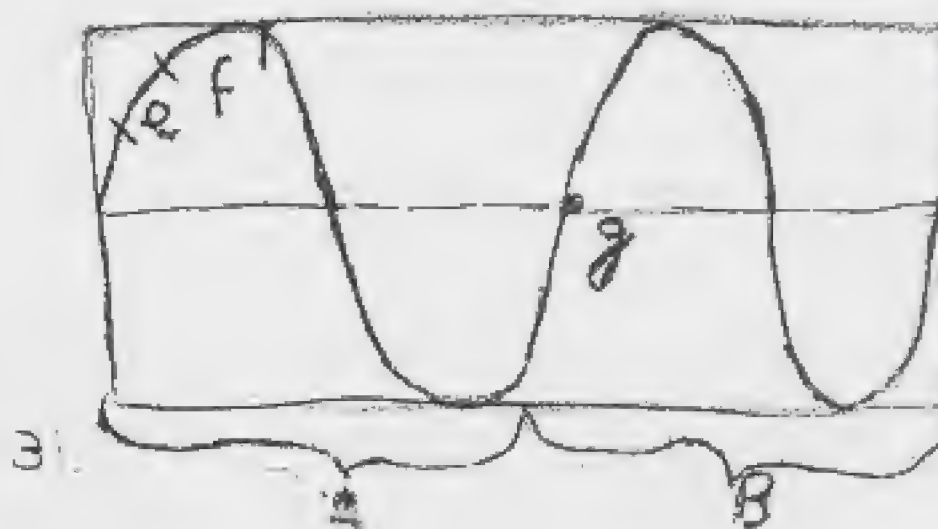
But a closer analysis of waves will show Whitehead's principles capable of dealing with wave-and-particle characteristics in matter as well as in light. (I shall talk about transverse waves because they can be diagrammed, but the general characteristics hold (for all waves). A wave is a certain pattern that is repeated over definite intervals of time. It is

governed by the relation: Velocity equals wave length times frequency. A wave of a given velocity in a box of a given length cannot have just any frequency and wave length one might choose. Its possible wave lengths are determined by the condition that the wave length must fit into the box an integral number of times. If this is not the case, different phases of the wave will coincide and interfere with each other, and eventually the wave will die out. So there is a resonance condition belonging to a wave. Also there is the condition that to characterize a wave one must wait for its complete period. Now the Hamiltonian statement for the laws of mechanics - hence of the way matter moves - says that the integral of the difference between the kinetic and the potential energies should be a minimum. The fundamental law of optics is that the time taken to traverse a given path should be a minimum. It was De Broglie who first noticed the similarities in these and derived

the equation showing the wave-like properties of matter, $\lambda = \frac{h}{mv}$. Here

λ is the wave length, m is the mass and v is the velocity, h is Planck's constant given by the equation $E = h\nu$, where ν is the frequency of the wave. There are quantization conditions in mechanics corresponding to resonance conditions in optics. The discreteness of the possible energy orbits in the Bohr atom is a consequence of this. Because an electron can only "fall" from one energy level to another and cannot stop anywhere between, energy is emitted in quantities of some integer times the difference in energy levels. Similarly a photon in colliding with an atom can increase its energy only by definite amounts because it can "push" an electron only into the fixed energy levels

When these physical concepts are translated into metaphysical terms, it is possible to see that they are related as are the generic notions in Whitehead's system. The resonance conditions in waves which lead to distinct energy levels in the atom have their analogue in the actual occasions. The subjective aim giving unity to the prehensions is represented in the wave by the requirement of a whole period of vibration in order to determine the wave's shape and by the boundary conditions imposed by the walls of the box. The continuity of e and f , two prehensions, and also their obvious incompleteness, arises from their reference to the subjective aim. Why they take the direction they do take is only apparent upon consideration of the whole pattern. The occasion that is one complete period is divisible into infinitely many prehensions of the original datum and of each other. Hence it is internally continuous



However the passage from one occasion to another a-g is marked by the change of the second derivative (the rate of change of the curve) from positive to negative. Although there can be no sharp discontinuity, the function has changed directions. Hence "function" might be used as a pun for the mathematical function and also the function of integration and prehension. That g is not a sharp break but a continuous curve represents the conformal inheritance of subjective form. In general the same pattern continues because the low grade mental pole is not active in origination. The physical pole is dominant-hence there is conformation. When there are changes in wave amplitude or pattern they are usually caused by the prehension of some new datum. For instance changes in the velocity of an electron are caused by the creation of a new electromagnetic field near it. Two occasions of the electron are realized at A and B. There is no motion between them. Time consists in the succession of A and B. (This difficult notion has a vague analogy in the gross phenomenon that the particles in the medium of a water wave do not themselves travel with the wave; they only vibrate and transmit the pattern). Thus it appears that the relations between Whitehead's generic notions correspond to those between the physical concepts in Bohr's quantum theory. This, however, is hardly surprising since he has obviously spent much thought on this branch of science.

The latter developments of quantum physics, which are not explicitly mentioned in Whitehead's writing, provide a better opportunity to test the adequacy of his thought to concepts not involved in its formations.

The fundamental concept that was introduced into quantum mechanics in 1924 in somewhat different terms by both Schrödinger and Heisenberg was that of the theoretical impossibility of determining simultaneously two physical characteristics. In Schrödinger's treatment the accuracy of the determination of π (and indirectly of the determinacy of the position because π is a measure of the probability of finding the electron in a given position) is roughly speaking inversely proportional to the accuracy with which the kinetic energy can be determined. When an experiment localizing the electron in one definite point position is performed, the energy becomes infinite, and when the energy is determined with infinite accuracy, the probability of finding the electron anywhere in space is equal. Usually the experiment is not so radical. The electron is localized within a given region, and the energy is determined within a given range. There is a continuous but limited range of possibilities.

This can be translated to the language of metaphysics. The electron is a society of actual occasions. Its position in space is the determinant of the perspective with which these occasions prehend the actual world. The position is closely connected with the physical pole, the passive reception of data and conformance to it. The metaphysical equivalent of energy is emotional intensity which arises from the mental pole. The question is whether the determinateness of these is inversely related metaphysically. The first phase of an actual occasion is completely determined by the physical pole, it is conforming to the data that it prehends from its perspective of the actual world. This perspective on the actual world is taken from a perfectly definite focal position. There is no emotional energy contributed by the mental pole of that occasion. Now during the development of the occasion the perfect certainty about the actual prehended world that accompanied the reality of the first phase is modified. But the mental pole has already begun to operate in the selection for emphasis and suppression of the data in the transmutation. The definite mode in which the mental pole will integrate the prehensions is not yet determined, but it can be partially predicted. As

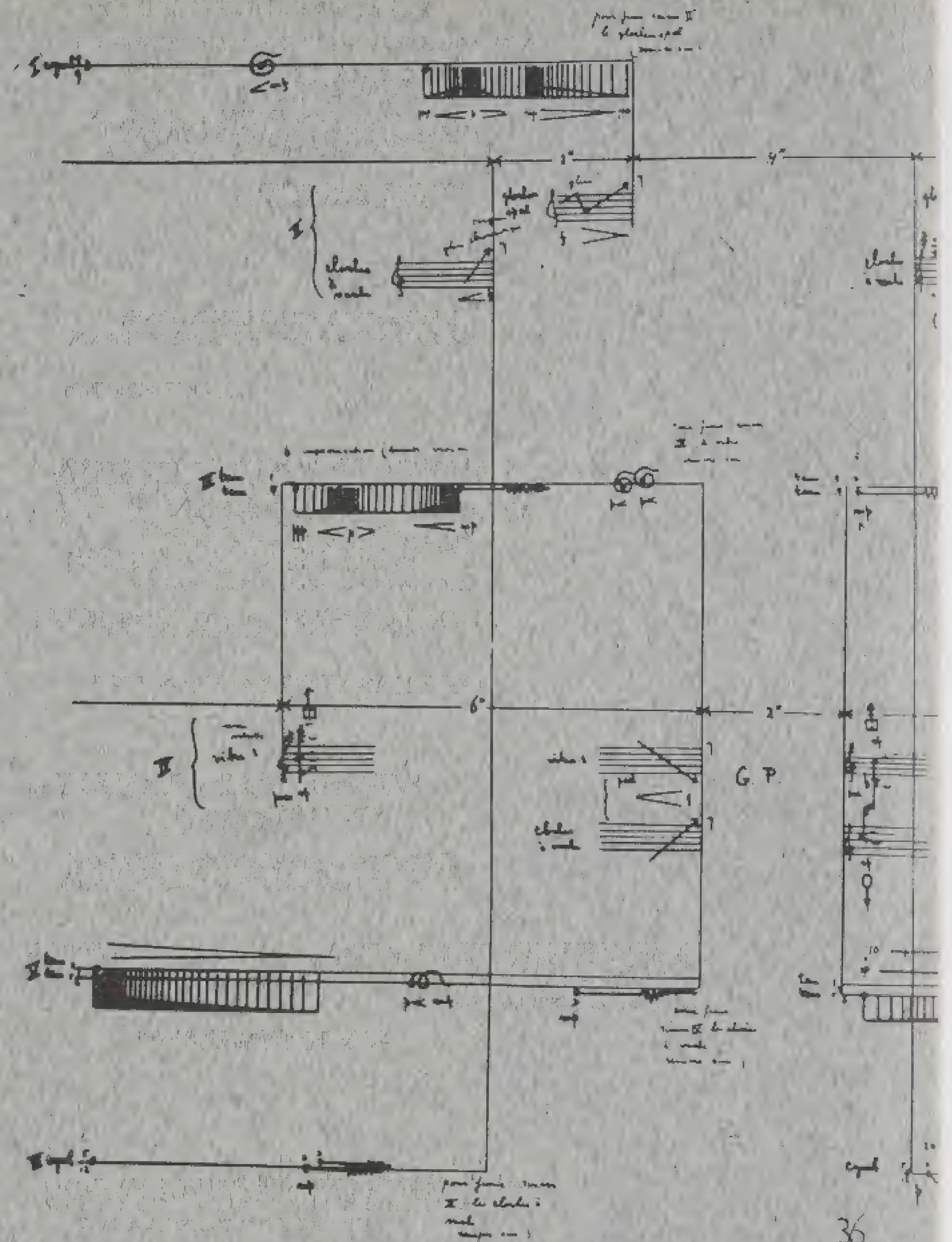
the occasion concretes propositions and contrasts are introduced. The mental pole overlays the physical prehension of the actual world with consideration of alternatives not actually the case. Valuations and emotions are introduced. By the time all of these feelings have been integrated and the form of emotion made perfectly definite in the final satisfaction what was the original datum is quite obscured.

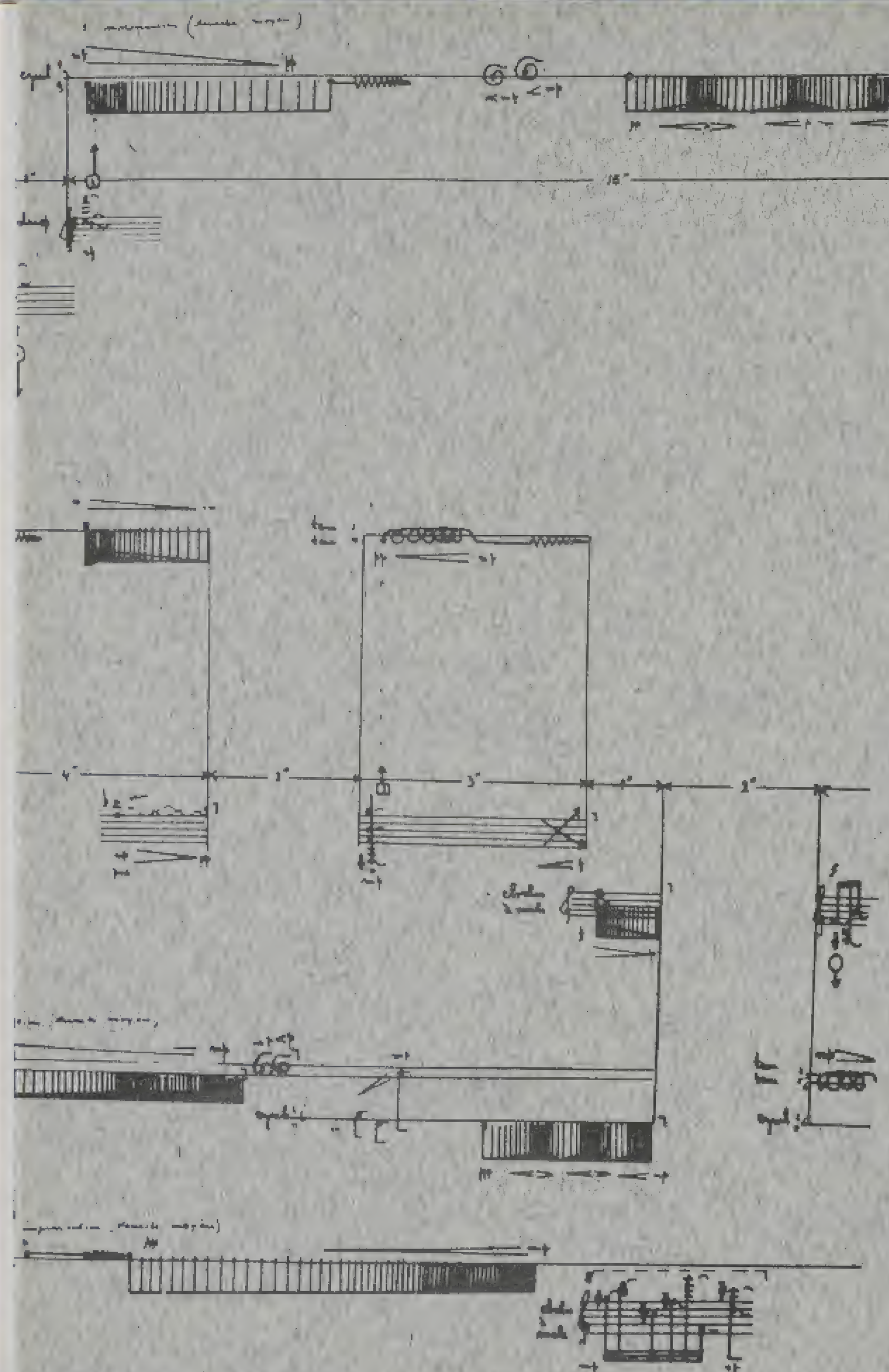
The terminology of actual occasions can be equally well applied to the alternative formulation of the quantum theory. The uncertainty principle was formulated by Heisenberg. When two mathematical operators are not commutative i.e. the order in which operations are performed on a constant changes the result, determining the value of one completely makes the value of the other completely indeterminate, and in between the extremes the uncertainty about their values is inversely proportional. $\Delta p \Delta q \sim h$ and $\Delta E \Delta T \sim h$ are the expressions for the uncertainty in Heisenberg's system. The first says that the uncertainty in the position of the electron times the uncertainty in the momentum is of the order of Planck's constant, h . The second says that the uncertainty in the energy times the uncertainty in the time interval during which the observation is made is of the order of h . They have the same content as Schrödinger's equation and are transformable into its terms.

The first uncertainty relation can be interpreted in terms of the prehension of one actual occasion by another. The prehending actual occasion can know its predecessor as a vector with a sense of derivation from the past. This is the analogue of velocity. Or it can prehend the other occasion, not as having emotional intensity and the activity of transference, but as an inactive characteristic of a region of the contemporary world. This is the knowledge of position and geometrical perspectives which arises from sense perception. It is a product of transmutation. That is: The sense of derivation from the past accompanying the prehension of the actual entities in the first phase is ignored and the eternal objects prehend as determinate of the definiteness of the occasion in the datum. are transmuted into the characteristic of some nexus. This nexus is in the world contemporary with the prehending occasion. It has geometrical or spatial relations among its parts. The prehending occasion attributes spatial position to a group of actual entities in its datum as a region of this apparent world. If the analogy with quantum mechanics is to hold, the determinateness of these modes of prehension of previous actualities should be inversely related. In fact, they are so related. The datum is received in the first phase accompanied by a feeling of derivation from the past. Because geometrical relations (hence, position) are a product of the mental pole organizing the data in transmutation and because in the first phase the mental pole is inoperative, the geometrical relations among the prehended entities must be completely indeterminate. During the concrecence the spatial relations of the data develop in the process of transmutation as the mental pole operates. But the sense of derivation from the past fades. By the time the data is transmuted to the characteristics of regions, the active vector quality of it has completely disappeared, and the regions are perceived as inactive. Thus, the inverse relation between knowledge of position and of velocity or feeling of vector derivation holds even in the extreme cases when one is accurately known and the other unknown.

Thus it can be seen that the new concepts of physics introduced by quantum mechanics flow naturally from and into Whitehead's organic description of the world in experience and as experience.

FANCHON FRÖLICH





PUBIS DE MITE =====

Le vicomte
A fait enregistrer
Sur long-playing
Un coup de canon
Et le "si"
De merci
Prononcé par son oncle
A un machiniste
Du P.L.M.,
Le tout
Répété
Pendant tout le disque,
Donc :
Boum
Si
Boum
Si
Boum
Si.
Et le disque,
Qui dure 15 minutes,
Finit par boum,
Mais une erreur
D'enregistrement
Permet d'entendre
(Plus ou moins,
Evidemment);
Après le dernier
Boum,
Un des techniciens
Dire à un collègue :
"C'est curieux
"En fréquence basse
"Le



Marcel et Gabriel PIQUERAY.

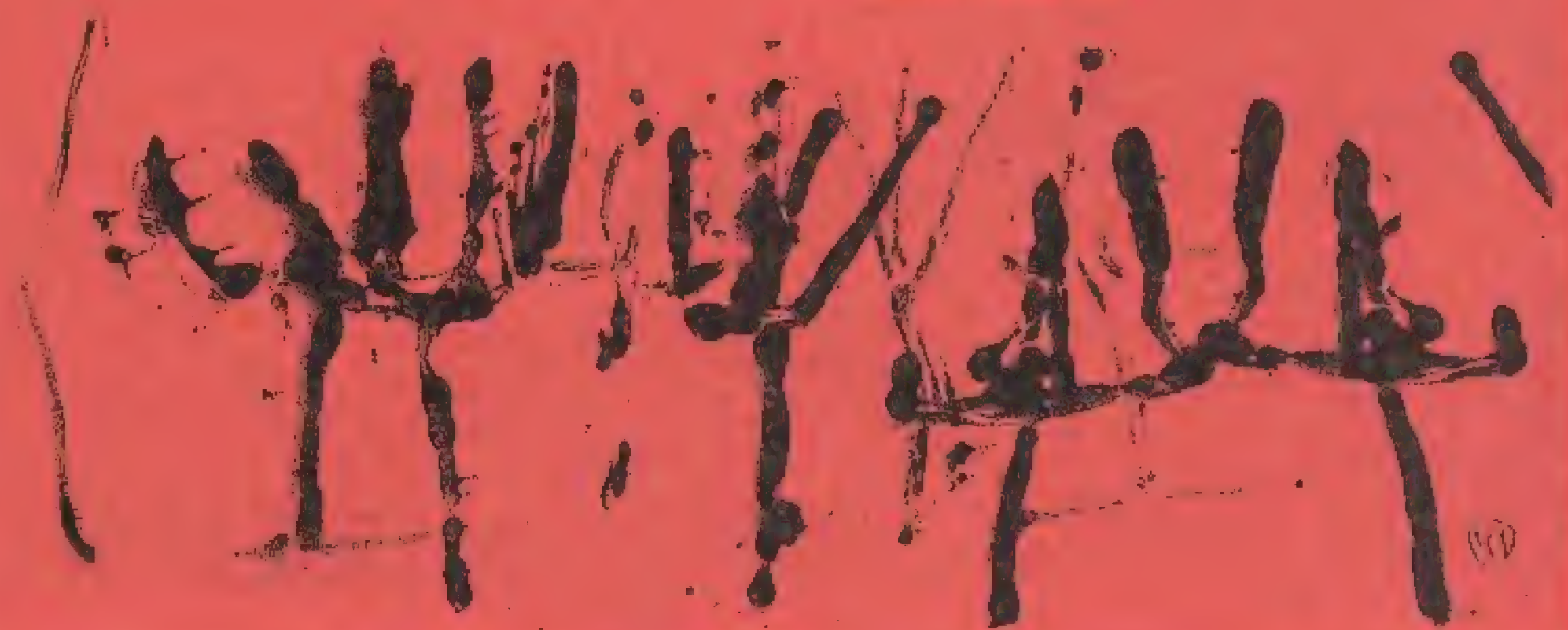


KHARAT
(verlichting, macht, kennis)

WATD
(ekstase)

DIKR - I - DAM
(ademhaling en konsentratie discipline)





[illegible]

1. non ammettono l'arbitrio del giudice
 2. non ammettono l'arbitrio del giudice
 3. non ammettono l'arbitrio del giudice
 4. non ammettono l'arbitrio del giudice
 5. non ammettono l'arbitrio del giudice
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 7. non ammettono l'arbitrio del giudice
 8. non ammettono l'arbitrio del giudice
 9. non ammettono l'arbitrio del giudice
 10. non ammettono l'arbitrio del giudice



Here are two examples of the influence which we can consider to be made by the publication of the *Mutant-manifest* in the first number of the *Situationist Times* which came out in May '68, being one week before the remarkable reaction of the Express 16th of May, and taking in several points of our program. Later this was followed by the Euro-space congress, held on the 18th, 19th, and 20th in the U.N.E.S.C.O.-building, of course not organised or even accepted by the bureaucrats-unesco of today.

L'EXPRESS. — 17 MAI 1962

LA MARCHÉ DU TEMPS - PROGRAMME

TECHNIQUE

Les cadeaux de l'Espace

La course à l'espace remplace la guerre comme stimulant décisif de la science. Elle modifie déjà notre vie quotidienne.

Nos habitudes, nos idées, nos mœurs, notre mode de vie, sont constamment modifiés, et recréés par les nouvelles découvertes scientifiques et leurs applications techniques. C'est sur l'ensemble de ces phénomènes qu'Albert Dorzac décrit de manière joliment dans *L'Espresso*.

DEUXIÈME SYMPOSIUM SPATIAL EUROPÉEN

18, 19, 20 JUIN 1962

CARTE DE PARTICIPANT N°

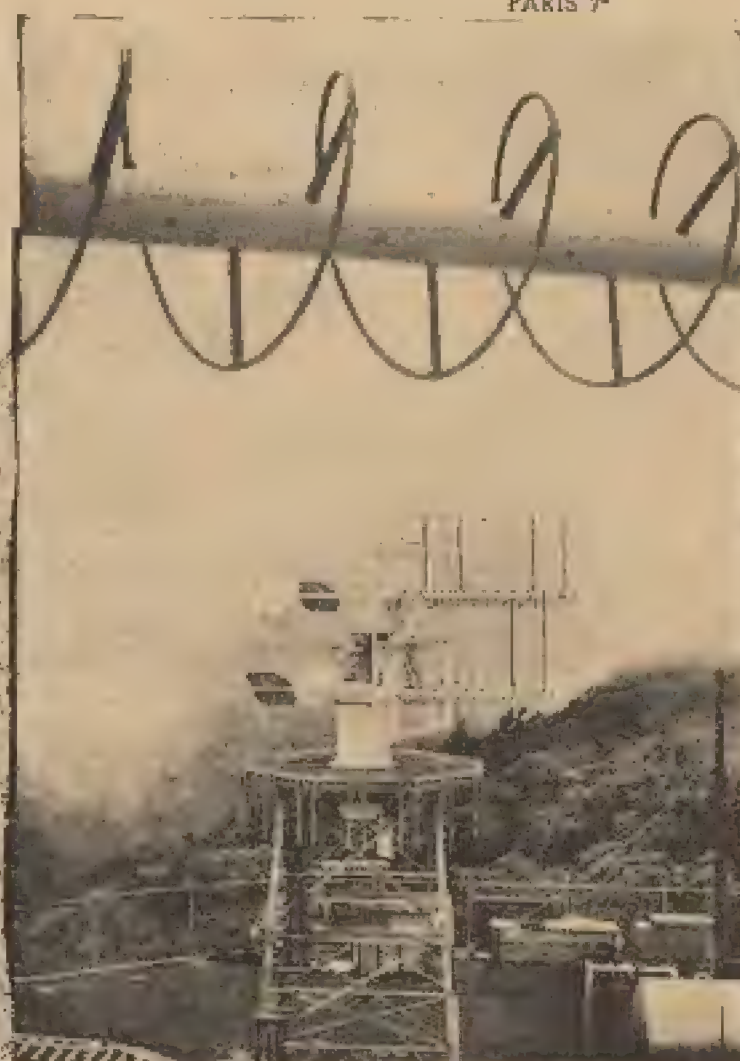
NOM

ADRESSE

CETTE CARTE EST STRICTEMENT PERSONNELLE. ELLE PERMET L'ACCÈS AUX SALLES DE CONFÉRENCES AINSI QU'AU RESTAURANT DE L'UNESCO.

ELLE DEURA ÊTRE PRÉSENTÉE À L'EMBARQUEMENT SUR LA VELETTE "G. BORDEPRETIGNY". LE MARDI 19 JUIN, À 20 HEURES, POUR LE COCATAL-CROISIÈRE SUR LA SEINE.

Palais de l'UNESCO
125, Avenue de Suffren
PARIS 7^e



LE CENTRE DE REPERAGE DE HUNAI.
La vis est-elle la meilleure formule ?

DEUXIÈME SYMPOSIUM SPATIAL EUROPÉEN

organisé par

La SOCIÉTÉ FRANÇAISE D'ASTRONAUTIQUE
et la BRITISH INTERPLANETARY SOCIETY

avec le concours

d'EUROSPACE

et placé sous le Haut Patronage de Monsieur le Ministre d'État,
Chargé de la Recherche Scientifique et des Questions Atomiques et Spatiales

18, 19, 20 JUIN 1962

LA MARCHÉ DU TEMPS



L'U.S. « MARCONI » et les autres de VENICE.
Pour les deux olympiques de 1964.

LUNDI

18 JUIN

MATIN

8 h. 30 Inscription des participants.

10 h. 30 SÉANCE INAUGURALE

En présence de :

Monsieur Gaston PALEWSKI,
Ministre d'État, chargé de la Recherche Scientifique et
des Questions Atomiques et Spatiales.

Sous la présidence de :

Général AUBINIÈRE,
Directeur Général du Centre National d'Études Spatiales,
représentant le :

Professeur Pierre AUGER,
Président du Centre National d'Études Spatiales,
Secrétaire Exécutif de la Commission Préparatoire
Européenne de Recherches Spatiales.

Adresses de bienvenue par :

l'Ingénieur Général G. FLEURY,
Président la Société Française d'Astronautique,
le Docteur W.R. MAXWELL,
Président de la British Interplanetary Society,
Monsieur J. DELORME,
Président d'Eurospace.

Le programme spatial français dans le cadre de la coopération européenne.

par le Général AUBINIÈRE, Directeur Général du C.N.E.S.

Allocution de : Monsieur Gaston PALEWSKI,
Ministre d'État, chargé de la Recherche Scientifique et
des Questions Atomiques et Spatiales.

APRÈS-MIDI

Session Technique sous la présidence du
Professeur Ivo RANZI

Ministerio delle Poste e Telecomunicazioni
Rapporteur Principal de la Commission IV du C.C.I.R.
Secrétaire : M. C. FAYARD, Ingénieur des Télécommunications
chargé du Département Télécommunications au C.N.E.T.

14 h. 30 *A review of satellite communication systems.*
par Mr. L.H. BEDFORD - English Electric Aviation Ltd.

15 h. 00 *Les possibilités de communication utilisant les satellites stationnaires.*
par M. Pierre DEMAN - Ingénieur à la Compagnie Française Thomson - Houston.

15 h. 30 *Ground facilities for communications satellites.*
par le Dr. H.A. PRIME - Brush Electrical Engineering Co. Ltd.

16 h. 00 *Problèmes de poursuite des sondes spatiales et satellites.*
par M. Jean TARJUS, Chef de Département et M.E. DESVEAUX, Ingénieur à la Compagnie Française Thomson - Houston.

16 h. 30 *Emploi de calculateurs numériques dans les stations de poursuite automatique de satellites.*
par J. AURICOSTE - Directeur Technique de la Compagnie Européenne d'Automatisme et d'Électronique

17 h. 00 *Projet de Sondes à diffusion ionosphérique.*
par MM. Henri CARRU et Michel PETIT, Ingénieurs des Télécommunications au Département C.D.S. du Centre National d'Étude des Télécommunications.

MARDI

19 JUIN

MATIN

Session Technique sous la Présidence de

Monsieur VANDENKERKHOVE

Chargé de conférences à l'Université de Bruxelles
Chef du Bureau « Fusées » à la COPERS.

Secrétaire : M. J. CORBEAU, Ingénieur en Chef de l'Armement.

- 9 h. 30 La propulsion électrique des véhicules spatiaux,
par M. Jean PICQUENDAR, Ingénieur des Télécommunications, Chef du Service Recherches Générales à la Compagnie Française THOMSON-HOUSTON, Président de la 6^e Section de la Société Française des Ingénieurs Electroniciens et Radio-électriciens.
- 10 h. 00 The application of advanced propulsion systems to earth-launch space vehicles,
par R.G. CRUDDACE - Rocket Propulsion Establishment.
- 10 h. 30 Le lanceur de satellite « Diamant »,
par M. R. CHEVALIER - Directeur Technique de la Société d'Etude et de Réalisation d'Engins Balistiques.
- 11 h. 00 Les projets « Elda »,
par M. P. SOUFFLET, Ingénieur en Chef de l'Air, Chef du Département Engins de la Délégation Ministérielle pour l'Armement.
- 11 h. 30 La création d'un potentiel scientifique et Industriel en Europe,
par M.C. CRISTOFINI, Président Directeur Général de la Société d'Etude et de Réalisation d'Engins Balistiques.

MERCREDI

MATIN

Session Technique sous la Présidence du

Professeur-Docteur C. de JAGER

Directeur de l'Observatoire d'UTRECHT

Secrétaire : M. J. KOVALEVSKY, Astronome du Bureau des Longitudes.

- 9 h. 30 Effet Doppler - Niveau et champ des émetteurs de satellites artificiels - Application à l'étude de l'ionosphère,
par MM. BLOOM, J. MASS, J. PAPET-LEPINE, Ingénieurs de Recherche et M.E. VASSY, Professeur à la Sorbonne, Directeur du Laboratoire de Physique de l'Atmosphère.
- 10 h. 00 Le radio-télescope de Nancy,
par M.J.L. STEINBERG, Astronome à l'Observatoire de Paris-Meudon.
- 10 h. 30 Einige Probleme des interplanetarischen Mediums,
par le Docteur REYNAR LUST, Professeur au Max Planck Institute für Physik und Astrophysik de Munich.
- 11 h. 00 La Gamma-astronomie,
par le Professeur EVRY SCHATZMAN, Professeur à la Sorbonne.
- 11 h. 30 Le problème de la composante électronique des rayons cosmiques primaires,
par M. Giuseppe OCCHIALINI, Istituto di Scienze Fisiche « Aldo Pontremoli » Università di Milano - Cattedra della Fisica Superiore.

APRÈS-MIDI

Session Technique sous la Présidence du

Professeur E.A. BRUN

Professeur à la Sorbonne

Directeur du Laboratoire d'Aérodynamique du CNRS à MEUDON
Ancien Président de la SFA.

Secrétaire : M. J. CORBEAU, Ingénieur en Chef de l'Armement.

- 14 h. 30 Problèmes de balistique interne dans les propulseurs à poudre,
par M. VANDENKERKHOVE, Chargé de Conférences à l'Université de Bruxelles, Chef du Bureau « Fusées » de la COPERS.
- 15 h. 00 Les véhicules spatiaux à source d'énergie solaire.
Projet PHAETON, par M. Maurice VERNET-LOZET - Chef du Service Recherches Fondamentales de la Société d'Etude de la Propulsion par Réaction.
- 15 h. 30 Applications of nuclear power to space, with particular reference to auxiliary power generation,
par M.J.L. CRASTON - Atomic Energy Research Establishment.
- 16 h. 00 Généralités sur les générateurs de puissance électrique utilisant l'énergie nucléaire,
par Mme BRET - Ingénieur à la SNECMA.
- 16 h. 30 The Development and applications of solar cells,
par M.W.L. LLOYD - Standard Telephones and Cables Ltd.
- 20 h. 00 Cocktail Croisière à bord de la vedette Borde-Fretigny.

20 JUIN

APRÈS-MIDI

Séance de clôture sous la Présidence du

Dr. L. SHEPHERD

Président de la Fédération Internationale d'Astronautique.

- 14 h. 30 Power from radio-isotopes for a European space program,
par le Dr Jerome G. MORSE, Director Auxiliary Power Systems Department (SNAP) Nuclear Division Martin Co Baltimore.
- 15 h. 00 Economie Financière et politique spatiale,
par M. Jacques BRANGER, Directeur Général de la Caisse Nationale des Marchés de l'Etat.
- 15 h. 30 Aspects Industriels de l'Exploration Spatiale en Europe,
par le Docteur Ingénieur GERBER - CONTRAVAL - DERLIGNON.
- 16 h. 00 Conclusions,
par le Dr. L. SHEPHERD, Président de la F.I.A.
M. J. DELORME, Président d'Eurosace,
Le Dr. W. R. MAXWELL, Président de la B.I.S.
L'Ingénieur Général G. FLEURY, Président de la S.F.A.

Buffon & SITUATION → PROBABILITE.
l'aiguille;

Problème de l'aiguille
de Buffon

On jette au hasard
une aiguille sur
un plan horizontal
sur lequel sont
tracés des droites
parallèles équi-
distantes de 2a
à longueur d'onde
Déterminer
la probabilité
pour que l'aiguille
de longueur l
rencontre une
de
ces

DRÖITES.

x
Définissons
tout d'abord
ce que l'on appelle
ESPÉRANCE MATHÉ-
MATIQUE qui ne
nous permet de
résoudre le problème
l'aiguille très
SIMPLEMENT.



$$\frac{l}{a\pi}$$

SITUATION

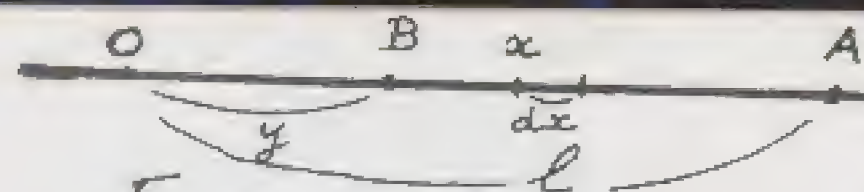
BUC
& PROBA

SA BILITE -

Il faut que le 1^{er} point M₁ n'y soit pas (sur O B), autrement de probabilité $(1 - \frac{y}{2})$ environement par la probabilité

Le 2^e M₂ n'y soit pas non plus, et de même pour tous les autres points M₃ ... M_n en représentant, cette est. (28)

indépendants dont la probabilité est $(1 - \frac{y}{2})^n$ ou en posant $\delta = \frac{y}{2}$ sensibilité linéaire, est $(1 - \delta)$



52

Faisons croître l indéfiniment, S restant fixe

la limite de

$$\left(1 - \frac{y}{l}\right)^{ls} \text{ est } e^{-sy}$$

La probabilité pour que le point le plus proche de O soit à une distance de O plus grande que x est :

$$e^{-sx}$$

Et la probabilité pour que ce point soit compris entre x et $x+dx$ est :

$$\varphi(x)dx = -d(e^{-sx}) = s e^{-sx} dx$$

$$\varphi(x) = s e^{-sx}$$

MAX BUCAILLE
1962



55

PROBABILITÉ & SITUATION

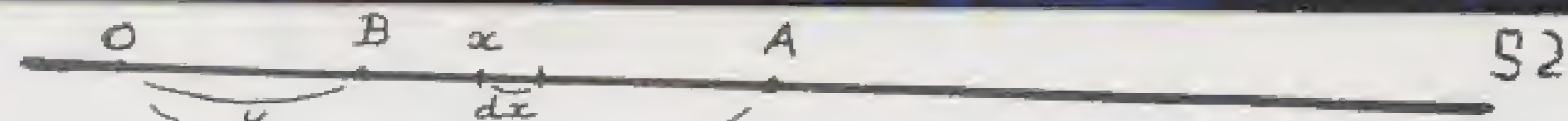
Considérons une aire plane S et un point M , intérieur à cette aire, de coordonnées (x, y) . Supposant que la probabilité élémentaire est proportionnelle à $dx dy$, c'est à dire que la probabilité pour que M soit dans une aire S' intérieure à S est égale au rapport $\frac{S'}{S}$ de ces deux aires

Soit une aire plane S et un point $M'(x', y')$

$$\int_0^B \theta(x) dx = 1$$

Le point M étant





Faisons croître l indéfiniment, S restant fixe

la limite de

$(1 - \frac{y}{l})^{ls}$ est e^{-sy}

La probabilité pour que le point le plus proche de O soit à une distance de O plus grande que α est



PROBABILITÉ & SITUATION

Considérons une aire plane S et un point M, intérieur à cette aire, de coordonnées (x, y). Supposant que la probabilité élémentaire est proportionnelle à $dx dy$, c'est à dire que la probabilité pour que M soit dans une aire S' intérieure à S est égale au rapport $\frac{S'}{S}$ de ces deux aires

Soit une aire plane S et un point M'(x', y') intérieur à S. La probabilité que M' se trouve dans une aire S' intérieure à S est $\frac{S'}{S}$.

Soit $f(x, y; x', y')$ une fonction des 2 points M et M', supposée continue quand M et M' parcourent S et S', f varie dans un intervalle que nous appellerons (α, β) .

Le problème est : Calculer la probabilité pour que la valeur de f soit comprise dans l'intervalle $(\gamma, \gamma + d\gamma)$ compris dans (α, β)

Cette probabilité est de la forme $\theta(\gamma) d\gamma$ et vérifie :

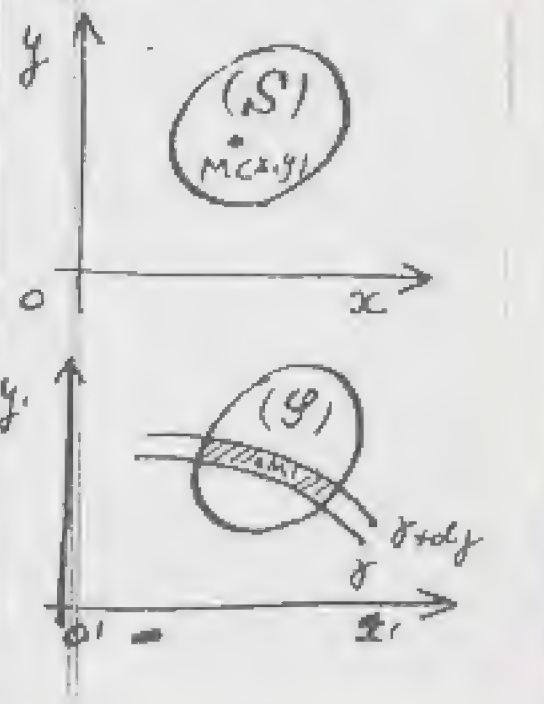


$\int_{\alpha}^{\beta} \theta(\gamma) d\gamma = 1$

Le point M étant fixe les points M' pour lesquels $\gamma \leq f \leq \gamma + d\gamma$ sont compris entre 2 arcs infiniment rapprochés et la mesure de l'aire limitée par ces arcs est de la forme

$F(\gamma; x, y) d\gamma$
La probabilité pour que M' soit à l'intérieur de cette aire est

$\frac{1}{S} F(\gamma; x, y) d\gamma$



Probabilité et Situation
(fin)

Supposons maintenant que M doive être situé à l'intérieur

de l'élément $dx dy$ entourant (x, y) , dx et dy étant infiniment petits par rapport à dy , la modification de $F(x; x, y) dx$ est négligeable.

La probabilité pour que M se trouve dans cet élément est.

$$\frac{dx dy}{S}$$

et la probabilité pour que φ soit compris entre x et $x + dx$ est égale à (Théorème de la probabilité composée) est.

$$F(x; x, y) \frac{dx}{S} \frac{dx dy}{\varphi}$$

Et la probabilité à déterminer s'obtient en faisant la somme des probabilités relatives à tous les éléments de S :

$$\Theta(x) dx = \frac{dx}{S \varphi} \int \int_S F(x; x, y) dx dy$$



FIGURE 1. L'ASTÉRIX ET LE GÉNÉRAL LÉGENDE, par R. BARRÉ, 1967, Éditions du Seuil.

Probabilité et Situation
(fin)

Supposons maintenant que M doive être situé à l'intérieur

de l'élément $dx dy$ entourant (x, y) , dx et dy étant infiniment petits par rapport à dy , la modification de $F(x, y) dx dy$ est négligeable.

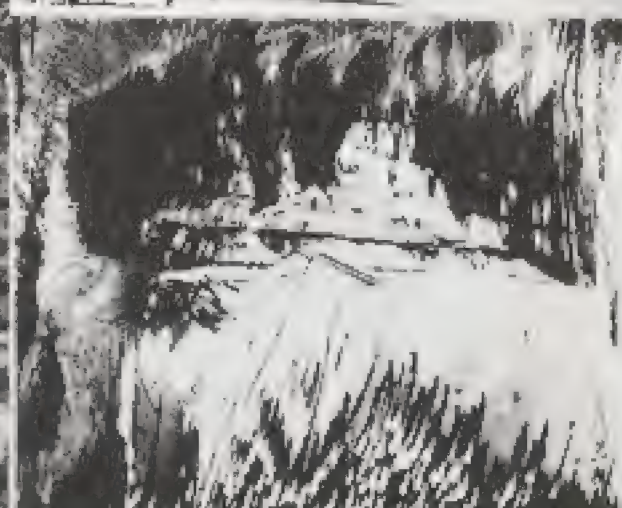
La probabilité pour que M se trouve dans cet élément est.

$dx dy$

MERVEIL LEUSES
CRISTALLISATIONS

SALLES
GRANDIOSES

ECLAIRAGE
ELECTRIQUE



On remarque également à la fin de la soirée, dans une salle adjacente, de longues tables où sont assis des invités, attendant la réception de leur dîner.



INTRODUCTION BY GORDON FAZAKERLEY

I should like to attack the common market, there are ten points to attack the Common Market on.

The common market will mean:

- no. 1. A new colonisation of Africa
- no. 2. It will leave America free to colonise South America
- no. 3. the isolation of the neutrals
- no. 4. the isolation of Culture
- no. 5. Europe a third world power, will make the hope of a denitrified culture more impossible
- no. 6. The spread of Catholicism
- no. 7. The Romanisation of the law (very important) this will mean the common law of England and the Folk laws of Scandinavia will fall victim to Roman Law, (Roman law is very much Catholicism)
- no. 8. who will the American want to police the common market for them, I think they want the English too.
- no. 9. will cause a disruption of Urbanism to Europe will be Metropolitan to America.
- no. 10. It will mean the creation of a ruling elite that is more dangerous than America of the Russian.

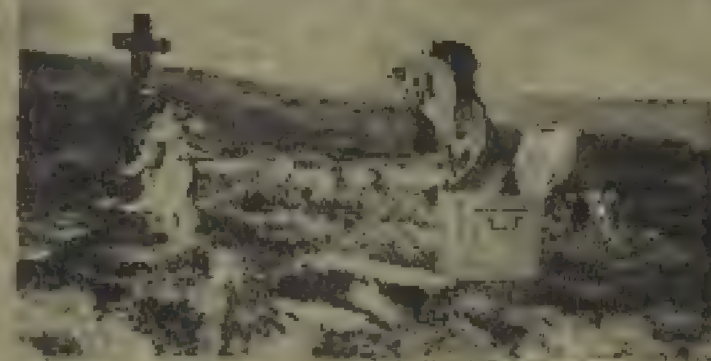
then there are other points the Bomb, the possibility of a conflict between the two European cultures that could make a situation of civil war. They can fuck off with this latinisation. Then there is the Rome Treaty and the political shit in it.

Mainly industrial societies have been shaped, and along classical lines, developed in Greece and Rome. During the industrial period following the French Revolution these have been replaced in which all the different forms of social method of government have been explored. This has been a variable experience. It has shown that the enlightened autocracy of Italy and the more or less aristocratic military dictatorships which replaced legal government, as well as the various forms of democracy (including the latest edition, the so-called "people's" democracy) that none of these have been capable of creating a form of government to meet and satisfy human needs, will not allow life to flourish and prosper. The new phenomenon which has combined industrial society from the beginning, despite some planned rationalism, is a growing socialisation about the means of life - which is itself the last-possible technological machine-techniques. By socialisation we understand the inclusive principle which makes society the centre, meaning and purpose of all human activity. It is all the same whether one takes this evolution to mean progress or whether one interprets it as growing threat to human freedom, both attitudes amount to the same thing. Socialisation will spread in one way or another. Man can only dominate his natural environment if he faces this fact. We must use this knowledge to evolve the means of liberation. In order to win, it is essential for us to extricate ourselves from the principal of fatalistic necessity and to create a new potential of creative and self-determination.

The social structure which fulfils the new conditions for freedom have termed this therapeutic crisis. The point of departure is the de-christianisation of Christianity's philosophy of situation. This must be combined with British neo-humanistic reasoning, German dialectic and French social action programmes. It involves a profound revision of Marxist doctrine and a complete revolution whose growth is rooted in the Scandinavian concept of culture.

This new ideology and philosophical theory we have called Situation. It is based on the principle of social democracy inasmuch as it excludes all forms of artificial privilege. It is the only existing guarantee which ensures that human life can develop in all its cultural variety and without crushing the special abilities of the individual in an anonymous society designed for the util. Sartre says that we should always ask what would happen if everyone acted like me. Our answer is that we should all die of boredom. We want to make it possible for man to be free to gamble his life. This can only happen if everyone is allowed to have individual freedom of action.

This declaration was made in August 1962 in Draksbygger, Orkellunga, and in Stockholm, Sweden. We consider it as a contribution to the Scandinavian Situationist Times and print it here as such. The attack on the common market by Gordon Fazakerley is put here as an introduction to the Declaration without further connection to it.



The 1st Situationist International was founded in Paris in 1957. Its function was to formulate and develop Situationism. During the last five years some serious differences of opinion have arisen. These have led to the progressive exclusion of many situationist comrades in Great Britain, Italy, Holland, Belgium, Norway, Germany, Denmark, Sweden and Finland. Needless to say this continued up and down has imperilled the movement. It looks like becoming an international training school for serious artists. It was not for this that the situationist movement was founded. All the various tensions came to a head in Paris on February 10th 1962. At that council meeting, the Parisians excluded the German Situationists of Gruppe Spür (Munich). They did this at the very moment when the group was being tried by two-fisted authorities in West Germany: charged with producing degenerate art (Inkerle Kunst). It is with great regret that we have to place on record that the Paris declaration came as a shock in the back to our comrades. It was used by the German authorities as a weapon to discredit Gruppe Spür in court. Only after the verdict had been announced did Paris suddenly declare its solidarity with the German Situationists. A meaningless gesture, rather late in the day.

This sort of vacillation shows that the situationist action programme - at the intellectual level - is suffering from a cancer. The root of this cancer lies in the adherence to old-fashioned, classical and ultra-rigid patterns of organisation.

To avoid the disruptive consequences of this disease, the Dutch representative Jacqueline de Jong proposed in "The Situationist Times" to go ahead with the situationist programme of anti-organisation by dissolving the central organisation. Now anyone is free to organise a situationist without the need for special formalities. It is up to the individual to fulfil the situationist ideology in the best way that seems fit. This does away all problems of inclusion and exclusion.

The Franco-Belgian group of situationists answered the above proposal with a categorical "No". Articles published in "Internationale Situationiste" and the Copenhagen journal "Information" declared that the Scandinavian group of situationists around Draksbygger (Secretary: Jørgen Nash) had been excluded from the Situationist International. They also saw fit to level stream of invective accusations against us, which we reject out of hand. Whatever happens we shall adhere to our role in the Situationist evolution. We shall continue to do our duty. Here and now, this document is our witness - we proclaim the foundation of the 2nd Situationist International.

We look upon this action in the light of historical necessity. The action has been forced upon us. At the same time we trust that the split will be only temporary. We foresee that our own Situationist evolution, and that which has its roots in Paris will be followed by an East European Situationist Movement. The three groups, each evolving from its own set of problems and attitudes shall one day unite into a 3d Situationist International. For the sake of Europe it is very important that genuine differences and variants should not be suppressed. On the contrary, these characteristic differences have a vital part to play in the development of a situationist community. Enough, therefore, history has followed the same trend as the Communist International during the last century. The latter separated into the 1st and 2nd Communist International and later into the 3rd Communist International. With us the process has been speedier. Our experience throws new light on the way in which socialist splinter movements come about. The process cannot be explained merely in terms of interclass criticism, as has usually been done in the past when people have looked for an explanation of changes in social structure. For there is clearly a parallel between the two movements.

Nikola Boh's "complementary" theory is based on observation that one cannot give a simultaneous description of position and movement. This is more than a purely abstract scientific observation. In fact something of the same incompatibility between position and movement underlies Bohr's own scientific methods and procedures.

Let us for the moment disregard the overtones of recrimination and abuse in our present controversy. Let us assume that the Scandinavian and French programmes are both equally well-meaning, intelligent and correct. We shall then find that there is a fundamental difference of assumption between us. If we discard all prejudice we shall see that the problem, as seen by Guy Debord from a Paris point of view, is purely a matter of position. The same applies to this analysis of situation. The Scandinavian outlook is completely different. It is based on movement and mobility. Once we understand this difference the split between the two groups seems natural and inevitable. We must agree to differ in order to let the two opposing tendencies work out their own solution. Any attempt to force them both into the same mould will lead to frustration and further conflict. Therefore the creation of a 2nd Situationist International is not a matter of progress or regression. It is the natural result of a situationist dichotomy which operates from two fundamentally different assumptions and programmes.

We want to steer clear of Parisian problems of position at least until such time as these problems have been clarified to the point where they become amenable to systematic and rational discussion. Positional situationism starts out by making projects. This is a typically Latin pattern, whereas Scandinavian Social Democracy is called reformative because its plans arise out of the situation itself. This method seems to be quite alien to the French way of thinking at the present time and they therefore regard it as tabu. These differences automatically preclude any form of close Franco-Nordic co-operation. In this argument neither side can claim to have a monopoly of the right ideas.

Greco-Roman thinking is rooted in political and social theory. It is opposed to our own way of thinking because we believe that man as a human being and individual stands at the centre of all worthwhile activity.

Sartre's scholasticism has been called humanistic, but in fact his human being is a socio-centric creature.

The Franco-Belgian situationists bore themselves on the same principles as Pascal, Descartes, Groce and Gide. Action precedes emotion. You only begin to feel religious after you have muttered your prayers. According to Scandinavian situationist philosophy, action is the result of emotion and arises out of emotion. Emotion is a primary, non-reflective intelligence; passionate thought/thinking passion. We are not saying that the French method is wrong or that it cannot be used successfully. We merely say that our two outlooks are incompatible, but they can be made to supplement one another. Lastly, this Scandinavian political stance who choose to ignore these fundamental differences will do so at their own peril. They will get an unpleasant surprise at the Nordic emotional reaction.

The 2nd Situationist International is a freely organised movement. It is a voluntary association of autonomous work groups, whose programme as agreed at Stockholm is briefly as follows: -

FREEDOM FOR SCIENCE AND INTELLECTUAL LIFE.

Scientific knowledge shall be pooled. The achievements of science belong to society as a whole. A world organisation must be set up to ensure that scientific discoveries are made to benefit all mankind. Scientific inventions shall not be sequestered by individual states or departments of state. Science shall not be used as an instrument of repression or terror.

The new world organisation will resemble Unesco, but without being dominated by any single political power group or alliance. It shall be based on Progress. But Czechoslovakia must first be released from its satellite attachment to the Soviet Union. This is a perfectly feasible demand.

It is inevitable that scientific knowledge and technological skill should be unevenly distributed throughout the world. It is therefore impossible to socialise science on a global scale, but the achievements of science can and shall be made available to all.

Art shall be for the benefit of mankind. Art and culture can only function properly when they are free from political interference. It is necessary to establish autonomous centres of cultural activity and colleges for the people. Such institutions will come under the protection of the new Unesco in Prague.

The labour movement was once considered to be the salt of the earth. To-day it is more like a milk cow, whose udders are being pumped in an effort to get more and more material benefits - at the expense of the mind. All the same, our material standards have not risen to such great heights when seen overall. We have the spectacle of a society which, on the one hand, is consumer-minded but on the other hand is controlled by shopkeepers of every kind. They are in charge of business, politics and cultural affairs. The Situationist movement wants to achieve Freedom of the mind.

We shall work towards the accomplishment of the MUTANT programme for inter-planetary economic expansion; the abolition of military designs; the destruction of all atomic weapons. If mankind is nevertheless doomed, we prefer that we should all perish together. We are opposed to any plan which favours the survival of a bunker aristocracy.

SITUATIONISTS AND NORDIC REBELS

We admit that Scandinavians are feeble planners and probably even feeble at carrying out other people's plans. We do not always distinguish between theory and practice. We tend to produce our theories after the event. Now that we have become involved in a situationist evolution we are planning towards feasible objectives. The French work exactly the other way round. They want everything straight before they start and everybody has to line up correctly. With them it is "Fall in or get out". As for strategy, they believe in frontal attacks - regardless of cost. They do not seem to realise that by making weak frontal attacks they are playing into the hands of the enemy and wasting their own strength. It pays the enemy to provoke such attacks. We do not believe in this strategy.

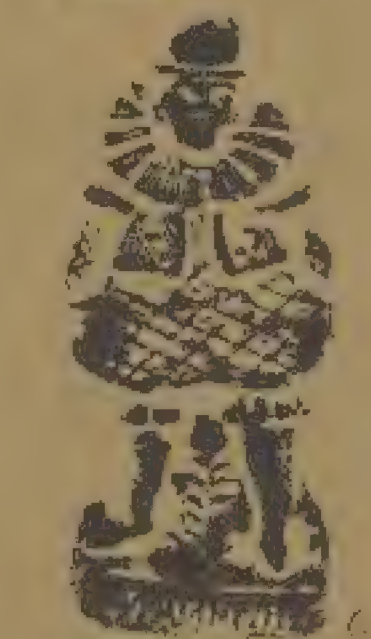
Another important difference is this. The Scandinavians strive towards reform where the French aim at revolution. We build on the past and we let new ideas grow out of past experience. This can be called an organic principle; it can also be called ultra-conservatism.

To-day terms like conservatism, progress, revolution and reactionism have become meaningless. The terminology of liberalism is equally fatuous and played out. There is no point in using phrases of this kind for the Nordic philosophy of situations which is essentially tradition-directed. Herein lies our strength. On this we base our ideology and our working principles. If the French situationists cannot accept our view, they must make their own plans and go ahead independently.

There are some people who will fail to grasp the significance of the Situationist struggle. The head-on collision in which we are involved will strike them as inexplicable. But we are convinced that one day this phase will be seen as an event of primary importance for Europe: the moment before a decisive breakthrough. To those who think that a verbal battle is not worth fighting, we would like to say this: A word war is better than a world war.

Signed:-

Jørgen Nash (Denmark); Jens Jørgen Thorsen (Denmark); Gordon Fazakerley (Great Britain); Hardy Strid; Staffan Larsson (Sweden); Anger Elide (Sweden); Jacqueline de Jong (Holland); Patrick O'Brien (Eire). (Members of the Stockholm Conference in August 1962)



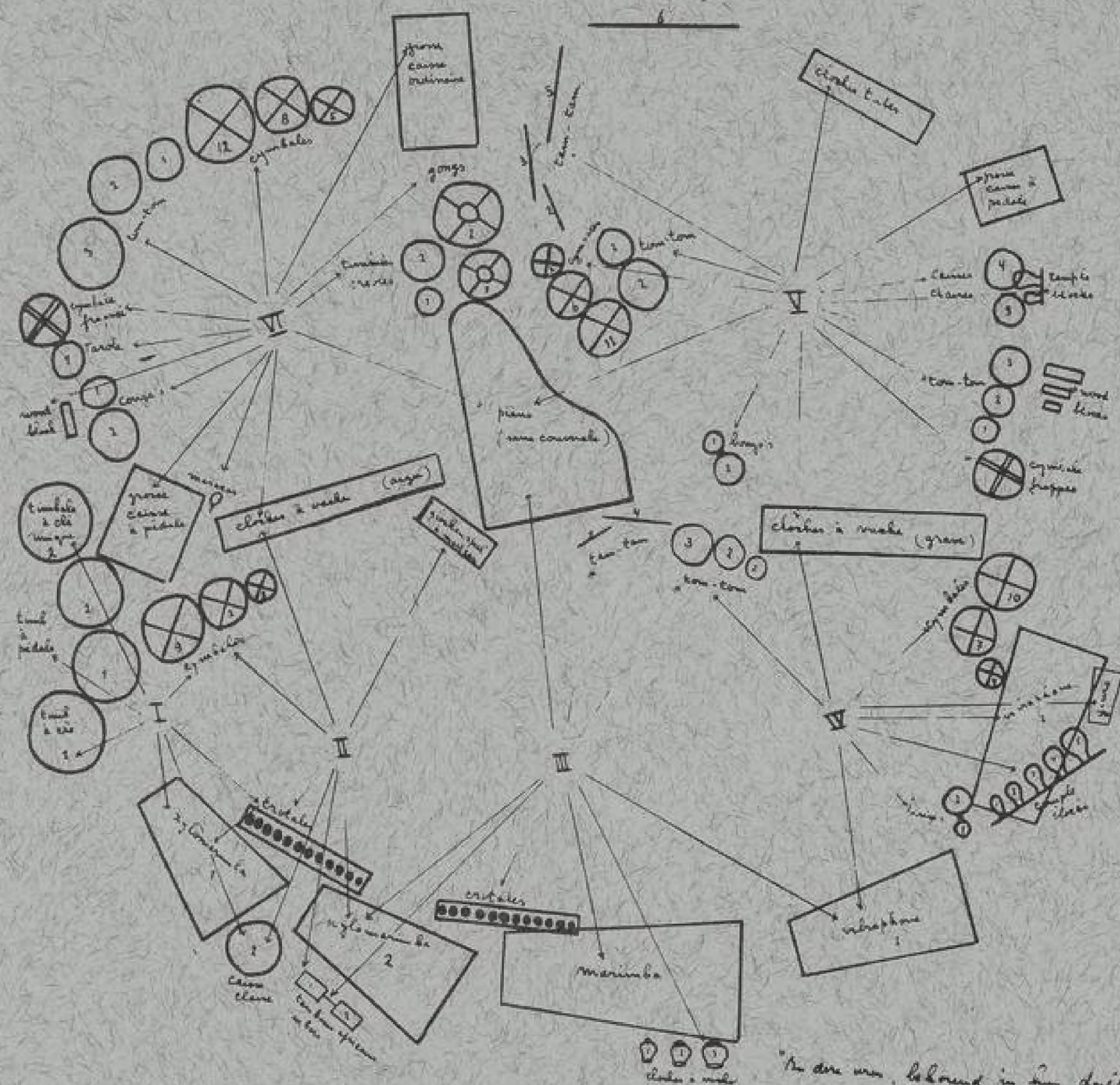




Signalement

pour 6 percussionnistes et 3 contrebasses

Disposition des instruments et
numéro de chaque instrumentiste



"In deze versie, behoudend in hun doelbaarheid, heb ik mij ook een
nieuwe manier instrument gemaakt, waaraan ik volhield met
sublieme klanken en uitstekende geluiden met
rand spelen, spande ik met deze klanken en bouwde de
klanken naar schone doelbaarheid met op."

Louis Paul Brøn
"De paradijsvogel"

Peter Selzer
nov. 1961

pour le groupe à percussion
de Strasbourg

Sur la notation:

Le temps est subdivisé en "secondes", qui sont plus un moyen
d'orientation que des valeurs absolues.
Des signaux sont donnés de l'un à l'autre des exécutants pour indiquer
les entrées:

- 1) : lever très haut la baguette
- 2) ♀ ou ♂ : enchaîner aussitôt après le signal

Les actions sur les instruments sont:

- 1) : frappe normale
- 2) : frotter circulairement et rapidement au bord de
l'instrument avec une baguette de métal ou un
médiateur; une seule fois
ou:
3) : plusieurs fois, lentement
- 4) : trémolo normal
- 5) : trémolo à vitesse variable
- 6) ou : glisser transversalement
- 7) : "quasi pizz.": avec l'ongle ou un médiateur
- 8) : avec un archet de contrebasse, perpendiculairement
au bord; mouvement assez rapide
- 9) : du bord au centre
- 10) : laisser vibrer
- 11) : étouffer immédiatement
- 12) : étouffer en maintenant le bois de la baguette
contre l'objet vibrant

Les baguettes

- dures :
- de bois :
- balais de métal:

- douces :
- de métal :
- pour les
"clusters" sur
le vibraphone:

Handwritten musical score on page 32. The page contains several staves of music. At the top, there are three staves with musical notation, including notes and rests. Below these, there are more staves with musical notation, including notes and rests. The page is numbered '32' at the bottom center.

Handwritten musical score on page 33. The page contains several staves of music. At the top, there are three staves with musical notation, including notes and rests. Below these, there are more staves with musical notation, including notes and rests. The page is numbered '33' at the bottom center.

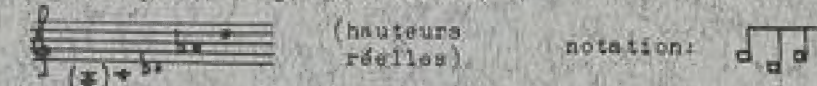
De l'exécution:

A partir de C il y a deux voies à travers la partition: le α fixe et le β variable.

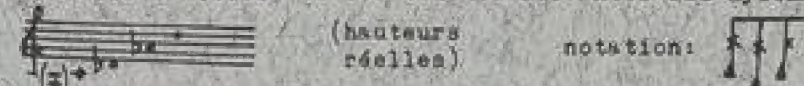
Après le coup ① (page 18), le troisième percuteur décide quel parcours sera suivi. Sur le piano préparé, il donne les signaux en question pour les autres joueurs. Lorsque le parcours β est choisi, le pianiste doit de nouveau décider après chaque coup de ① jusqu'à ⑧ si c'est β ou β' qui sera joué. Le choix fait reste valable jusqu'au prochain coup.

Les autres joueurs réagissent aux signaux du piano de trois manières différentes:

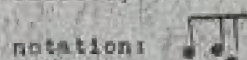
1) Si les cordes de piano préparées avec des pièces de monnaie sont frappées, les autres musiciens réagissent en jouant leurs figures essentiellement sur des instruments métalliques (cymbales, gong, tam-tam, triangles, cloches à vache, crotales) et les touches suivantes de vibraphone et jeu de cloches:



2) Si les cordes du piano sont étouffées avec caoutchouc, les autres joueurs réagissent en jouant essentiellement sur des instruments de bois (clavas, maracas, woodblock, templeblock, timbales africaines, le bord des tambours) et les touches suivantes des xylomarimbás:



3) Si les cordes du piano sont frappées elles-mêmes avec des baguettes, etc., les autres joueurs réagissent en jouant essentiellement sur des instruments de peau (timbales, tom-toms, caisses claires, grosses caisses),



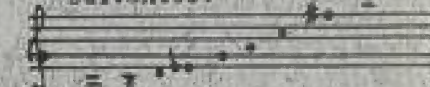
Les instruments ne sont donc pas notés, mais seulement leur nature.

Les musiciens se mettent immédiatement à jouer leurs figures rythmiques dès qu'il ont entendu et identifié le signal. Ces figures sont librement notées dans le temps, mais elles ne doivent pas durer plus

longtemps que le nombre de secondes indiqué à côté de chaque signal. (① 12"-15"). Le signal lui-même doit aussi durer aussi longtemps et pour cela il faut maintenir la pédale du piano enfoncée. Après chaque signal on observe une pause générale qui peut varier de 0" (1) à 15" au maximum. C'est le percuteur III qui en décide, peut-être en se laissant guider par la tension qui règne dans la salle et par l'humeur du public.

Le piano est préparé comme suit:

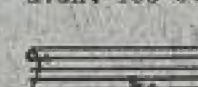
1) des pièces de monnaie se trouvent coincées entre les cordes suivantes:



ce qui a pour effet d'abaisser les tons jusqu'à (environ):



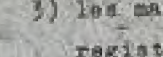
2) les registres suivants sont étouffés au moyen d'une baguette d'environ 23 à 25 cm. qui est enveloppée de caoutchouc (étouffez avant les étouffoirs)



notation:



notation:



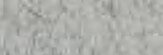
notation:



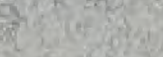
notation:



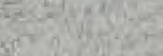
notation:



notation:



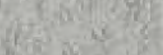
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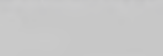
notation:



notation:



notation:



notation:



notation:

12 cymbales turques (suspendues)	1: 26 cm.
	2, 3, 4: 30 cm. (avec "sizzles")
	5: 35 cm.
	6, 7: 45 cm.
	8: 46 cm.
	9, 10: 50 cm.
	11: 58 cm.
	12: 65 cm.

2 Paires de cymbales frappées

6 Tam-tam: 1) très aigu, 2) aigu, 3) et 4) médium, 5) grave, 6) très grave

11 Tom-tom: 3 groupes de 3 (aigu, médium, grave)
1 médium et 1 grave

2 Congas (Mtumbas): aigu, grave

2 Timbales créoles: aigu, grave

2 Paires de bongos

3 Caisses claires-tambours (1, 2, 3), 1 caisse claire normale (4),
1 caisse claire piccolo (tarola) (5)

2 Grosses caisses à pédale, 1 grosse caisse ordinaire

7 Temple blocks

2 Fouets

3 Cloches à vache, triangles, clavas, maracas, 2 timbales africaines

1 Piano

